THUS SPOKE GANDHI

(QUOTES OF MAHATMA GANDHI)

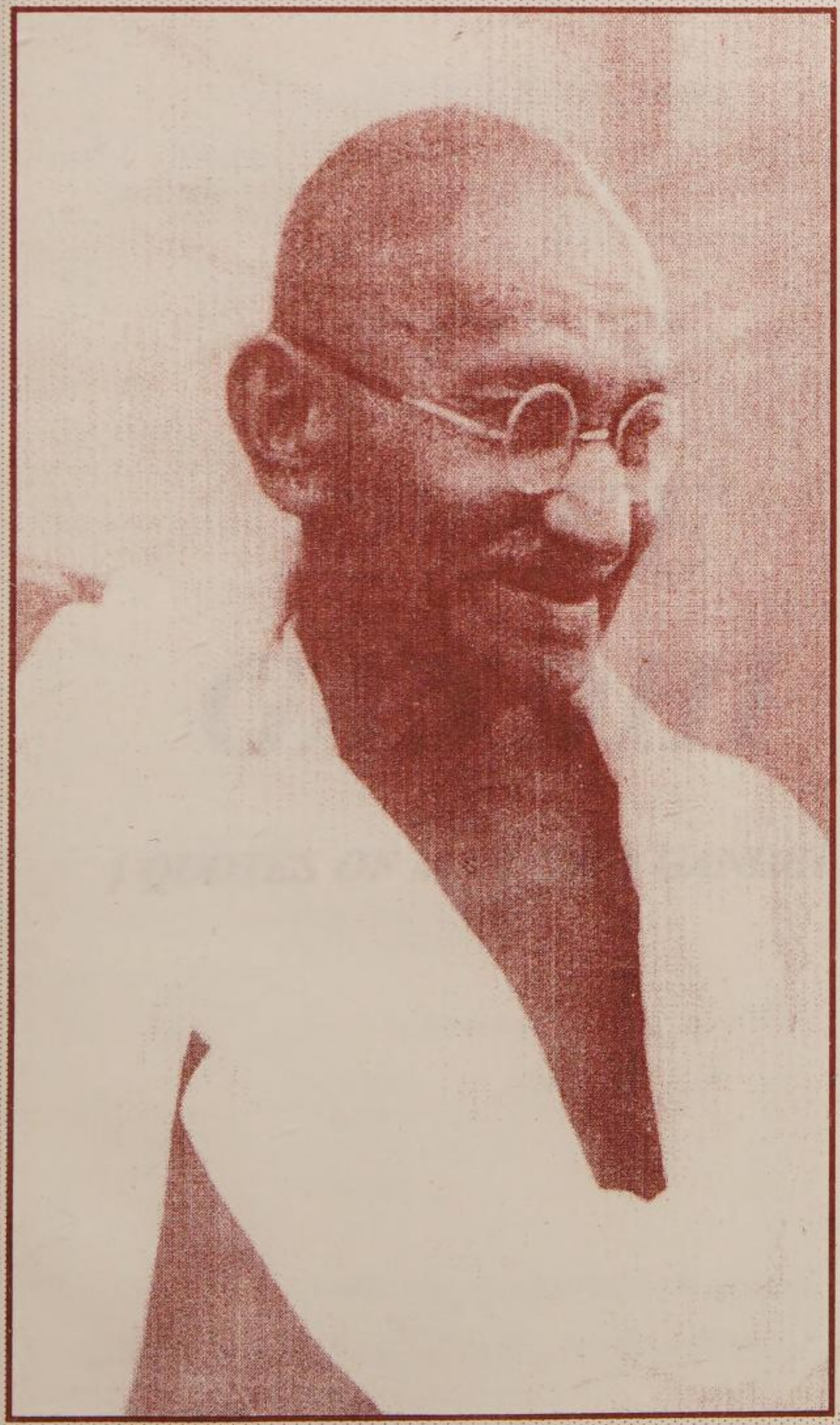
SHOUT
SHARE
IT

"Generations to come, it may be, will scarce believe that such a one as this ever in flesh and blood walked upon this earth."

Einstein

"In ages to come, centuries and may be millenniums after us, people will think of this generation when this man of God trod the earth and will think of us who, however small, could also follow his path and probably tread on that holy ground where his feet had been. Let us be worthy of him. Let us always be so....."

Jawaharlal Nehru



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{ QUOTES OF MAHATMA GANDHI }

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AHIMSA

(Non-Violence)

Ahimsa is my God, and Truth is my God.

Ahimsa is the strongest force known.

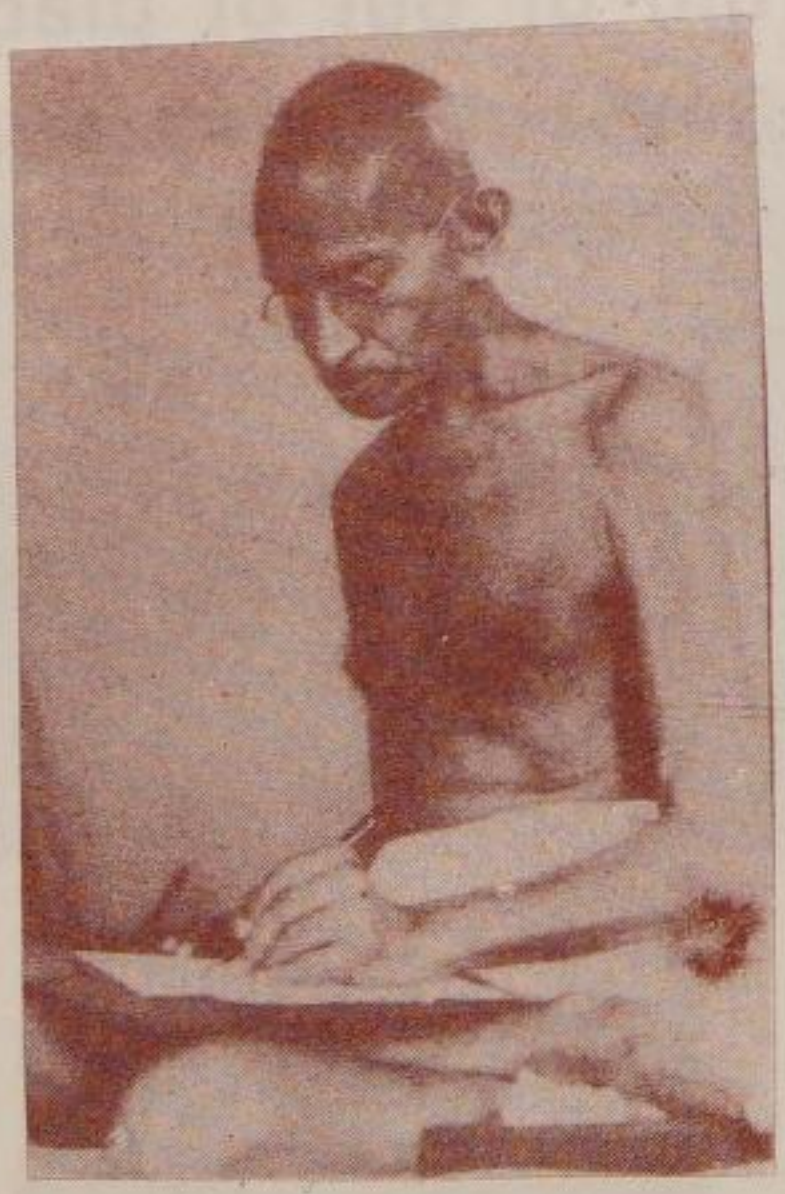
The most distinctive and largest contribution of Hinduism to India's culture is the doctrine of ahimsa.

Ahimsa is a science. The word 'failure' has no place in the vocabulary of science.

True Ahimsa should wear a smile even on death bed brought about by an assailant. It is only with that ahimsa that we can befriend our opponents and win their love.

AHIMSA AND NON-KILLING

Ahimsa does not simply mean non-killing. Himsa means causing pain to or killing any life out of anger or for a selfish purpose or with the intention of injuring it. Refraining from so doing is ahimsa.



BASIC EDUCATION

I am a firm believer in compulsory primary education for India. We shall realize this only by teaching the children a useful vocation and utilizing it as a means for cultivating their mental, physical and spiritual faculties. These economic calculations in connection with education are not sordid or out of place. True economics never militates against the highest ethical standard, just as true ethics must, be also good economics.

BRAHMACHARYA

Absolute renunciation, absolute Brahmacharya is the ideal state. If you dare not think of it marry by all means, but even then live a life of self-control.

BRAHMACHARYA

(Celibacy)

Celibacy is a great help inasmuch as it enables one to lead a life of full surrender to God.

Brahmacharya meants control of the senses in thought, word and deed.

VOW OF BRAHMACHARYA

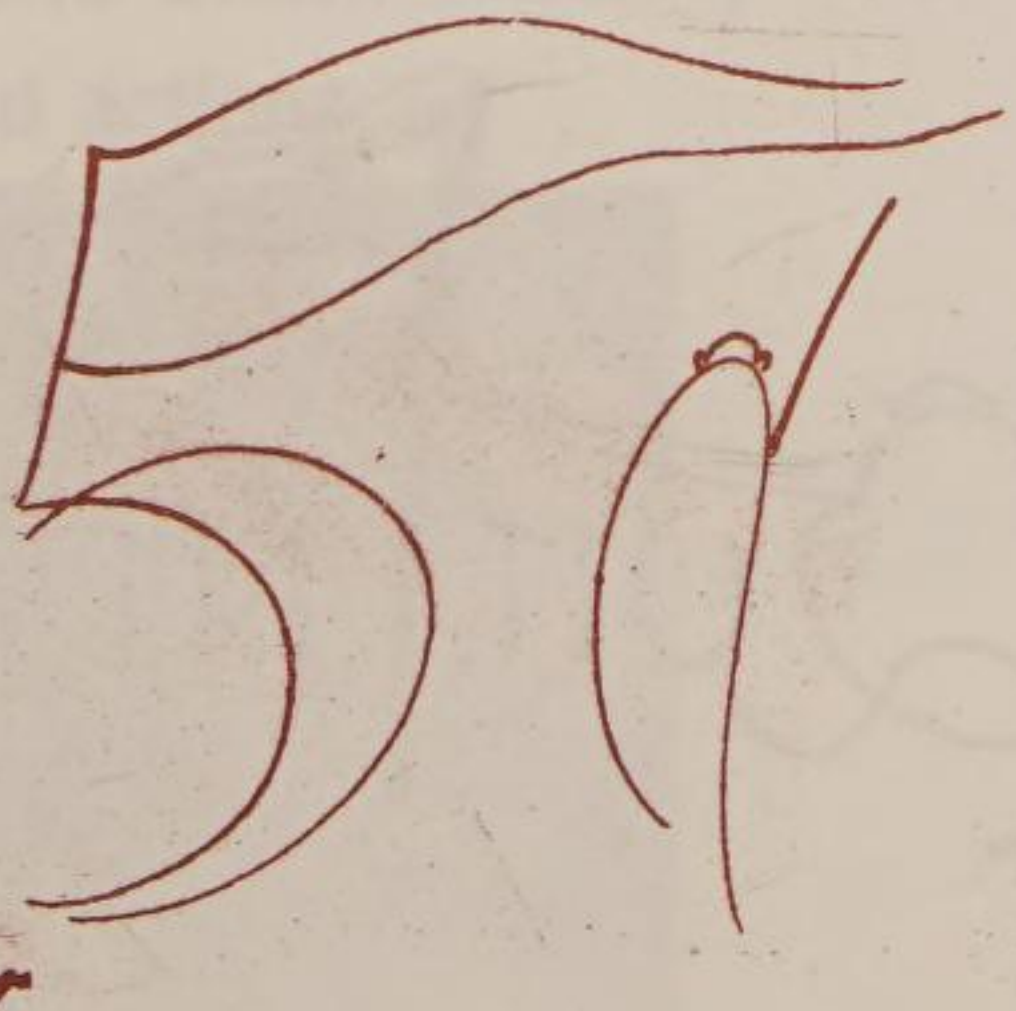
I clearly saw that one aspiring to serve humanity could not do without Brahmacharya. I should find myself unequal to the task if I were engaged in the pleasures of family life and in the propagation and rearing of children. In a word, I could not live both after the flesh and the spirit ..... Without the observance of Brahmacharya service of the family would be inconsistent with service of the community. With Brahmacharya they would be perfectly consistent.

IN CONFIDENCE

I do not believe in a Brahmacharya which ever required a wall of protection against the touch of the opposite sex and will fail if exposed to the least temptation.

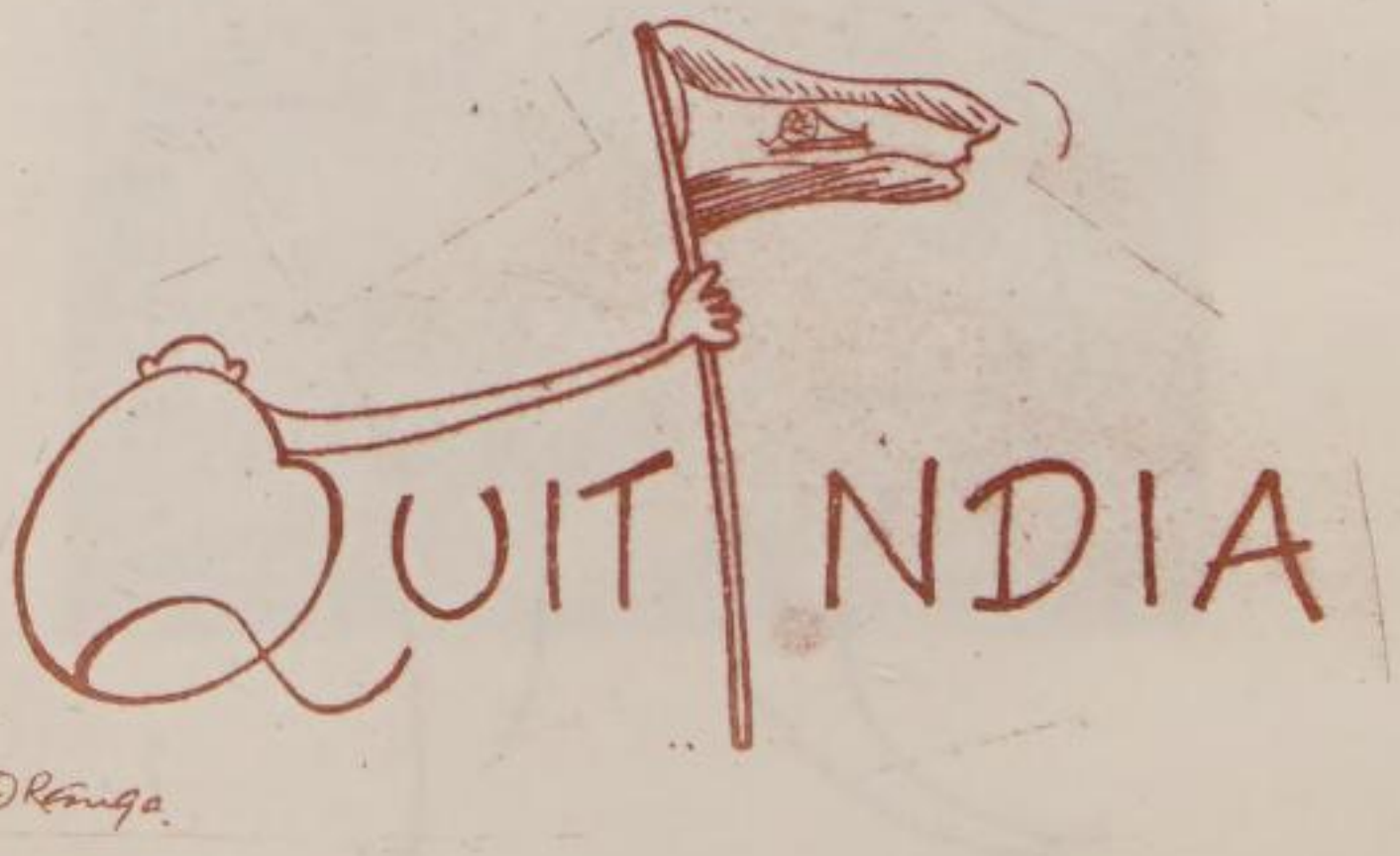
BIRTH CONTROL

This little globe of ours is not a toy of yesterday. It has not suffered from the weight of over-population through its age of countless millions. How can it be that the truth has suddenly dawned upon some people that it is in danger of perishing of shortage of food unless birth-rate is checked through the use of contraceptives.



ARTIFICIAL BIRTH CONTROL

I think artificial birth control or birth control according to methods suggested today and recommended in the West is suicidal. When I say 'suicidal,' I do not mean resulting in the extinction of the race, I mean suicidal in a higher sense of the term, that is to say these methods make man lower than the brute; they are immoral.



CHARACTER

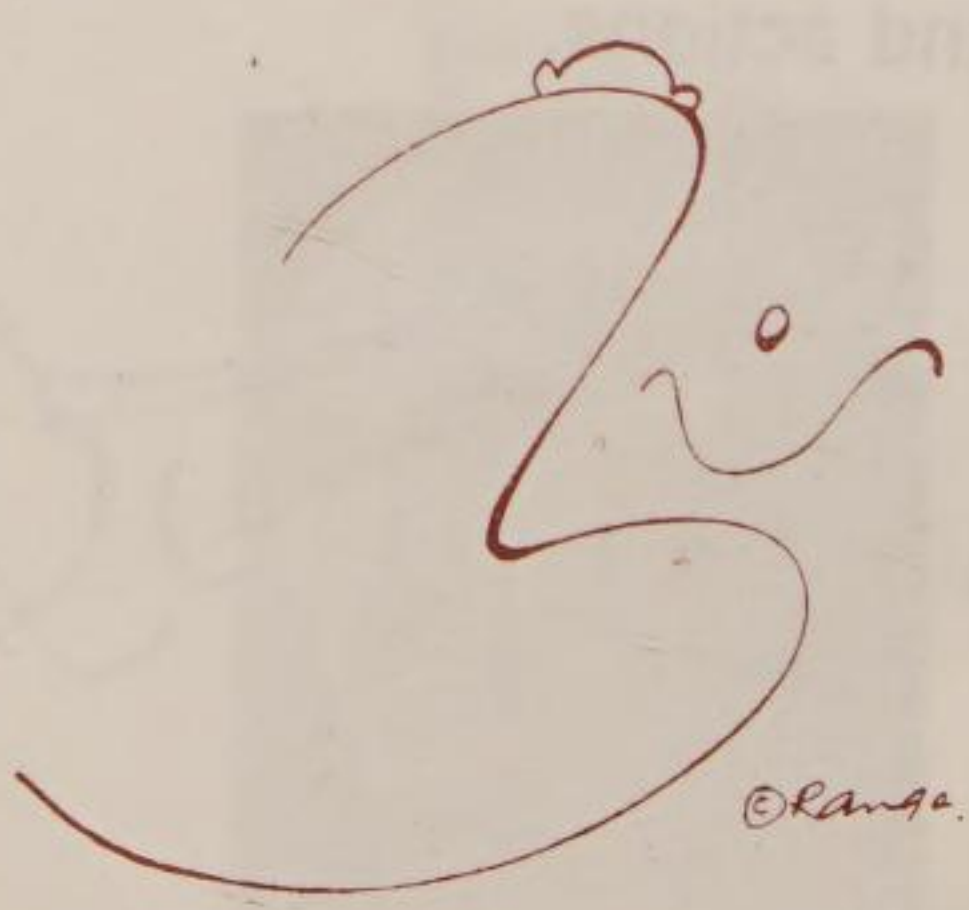
The truest test of civilization, culture and dignity is character, not clothing.

The real property that a parent can transmit to all equally is his or her character and educational facilities.

All your scholarship, all your study of Shakespeare and Wordsworth would be vain if at the same time you do not build your character and attain mastery over your thoughts and actions.

CHARACTER-BUILDING

Character cannot be built with mortar and stone. It cannot be built by hands other than your own. The Principal and the Professors cannot give you character from the pages of books. Character-building comes from their very lives and really speaking, it must come from within yourselves.



CHARKHA

(SPINNING WHEEL)

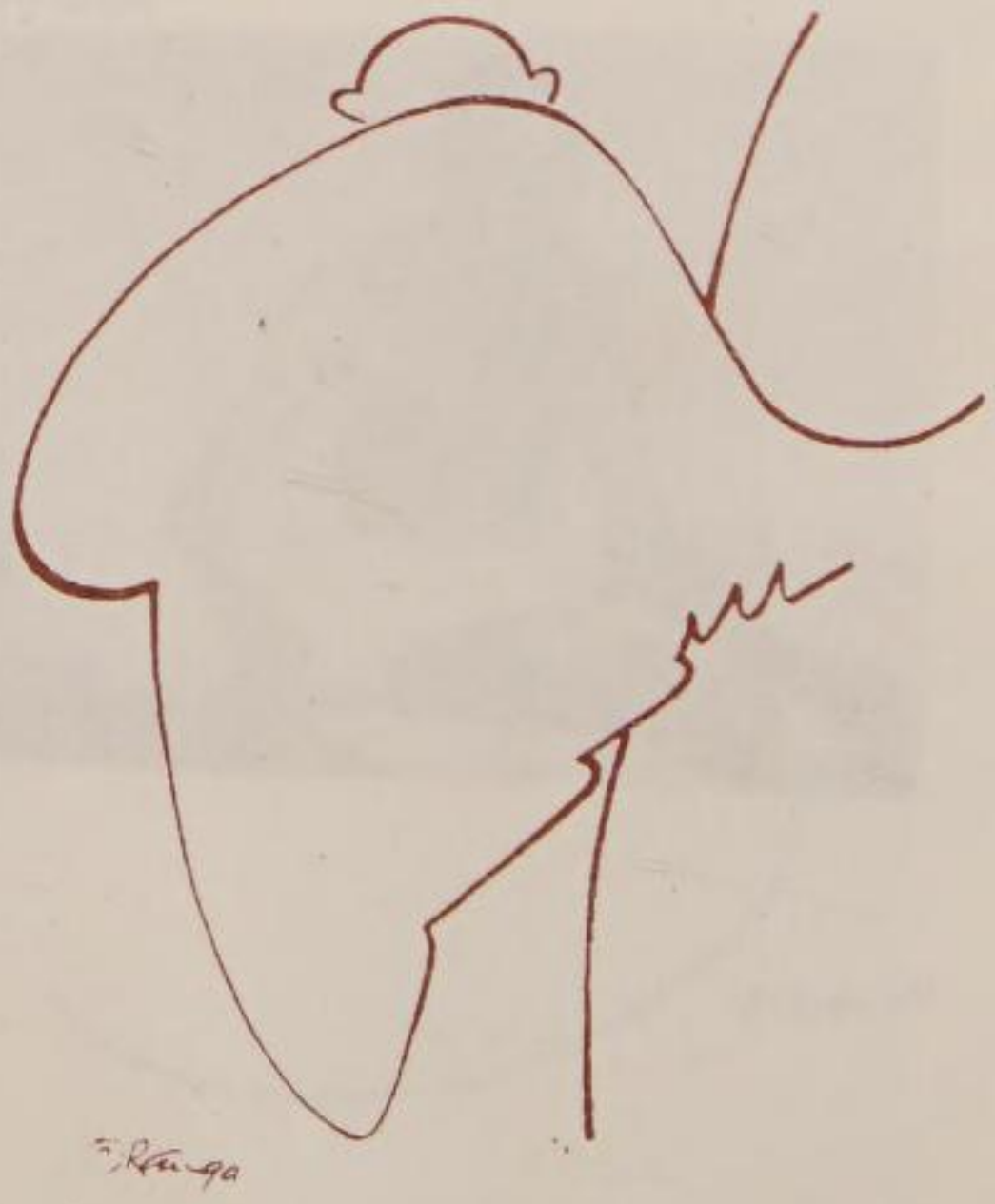
The charkha is the symbol of non-violence on which all life, if it is to be real life, must be based.

The spinning wheel means national consciousness and a contribution by individual to a definite constructive national work.

THE SPINNING WHEEL

(CHARKHA)

The Charkha is the symbol of the nation's prosperity and therefore freedom. It is a symbol not of commercial war but of commercial peace.



CIVIL DISOBEDIENCE

Civil disobedience, mass or individual, is an aid to constructive effort and a full substitute for armed revolt. Just as military training is necessary for armed revolt, training in constructive effort is equally necessary for civil resistance. And just as the use of arms becomes necessary only when occasion demands it, even so is the use of civil resistance only occasional.

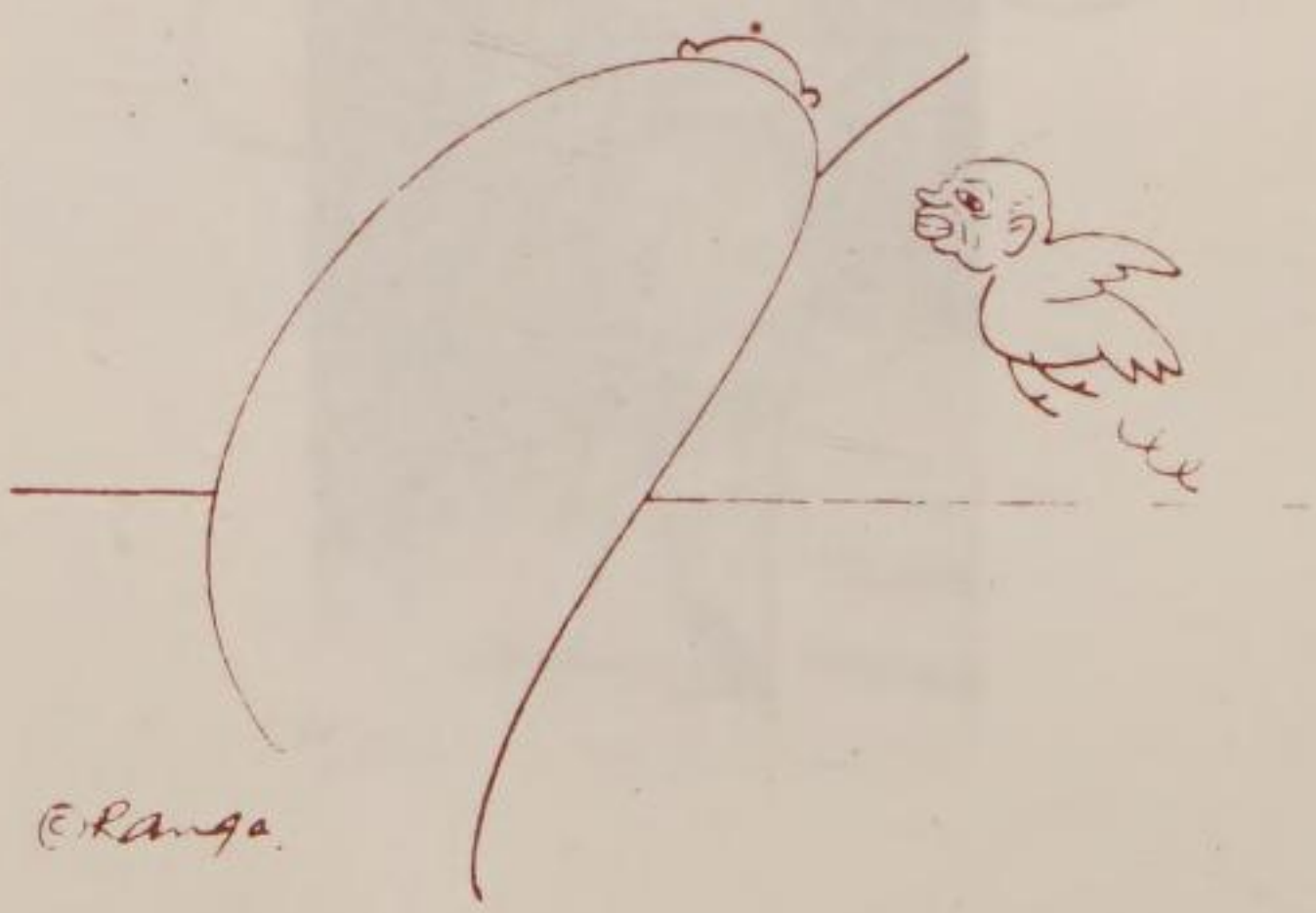
CIVIL DISOBEDIENCE

Civil disobedience becomes a sacred duty when the State has become lawless or corrupt.

Mass civil disobedience is like an earthquake, a sort of genral upheaval on the political plane.

Civil disobedience is the inherent right of a citizen.

Non-cooperation and civil disobedience are different but branches of the same tree called Satyagraha.



CLASS WAR

Class divisions there will be, but they will then be horizontal, not vertical.

We are capable of finding our own solution to the question of capital and labour. The system of Varnashrama is but a means of harmonizing the difference between high and low as well as between capital and labour. All that comes from the West on this subject is tarred with the brush of violence.

Let us study our Eastern institutions in the spirit of scientific enquiry and we shall evolve a truer socialism and a truer communism than the world has yet dreamed of.

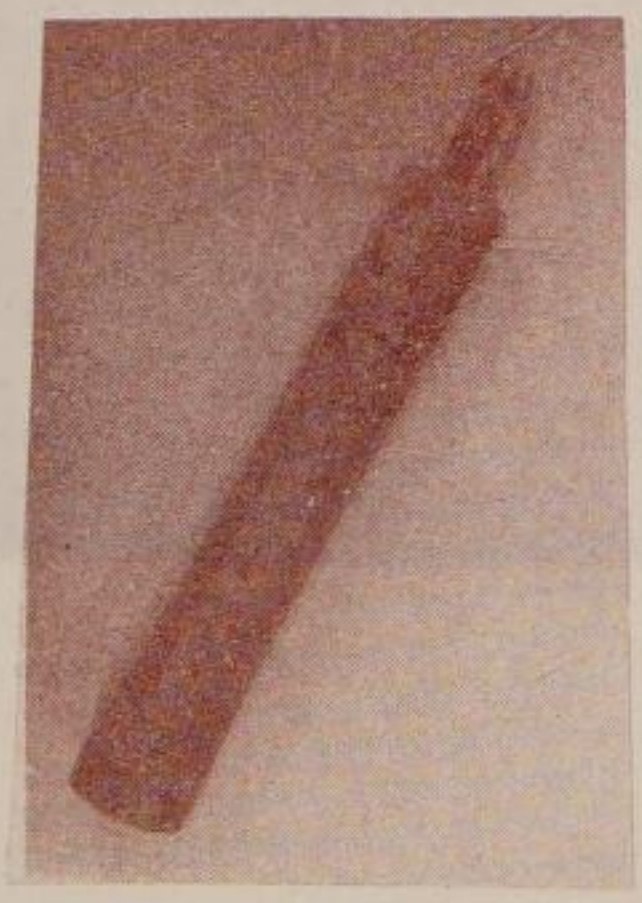
CO-OPERATION

Non-violent action without the cooperation of heart and head cannot produce the intended result.

Non-cooperation with evil is as much a duty as cooperation with good.

CO-OPERATIVE EFFORT

Notion of co-operation is that the land would be held in co-operation by the owners and tilled and cultivated also in co-operation by the owners. This would cause a saving of labour, capital, tools etc. Co-operative farming would change the face of the land and banish poverty and idleness from their midst. All this was only possible if people became friends of one another and as one family. When that happy event took place there would be no ugly sore in the form of a communal problem.



COERCION

My method is conversion, not coercion; it is self-suffering, not the suffering of the tyrant.

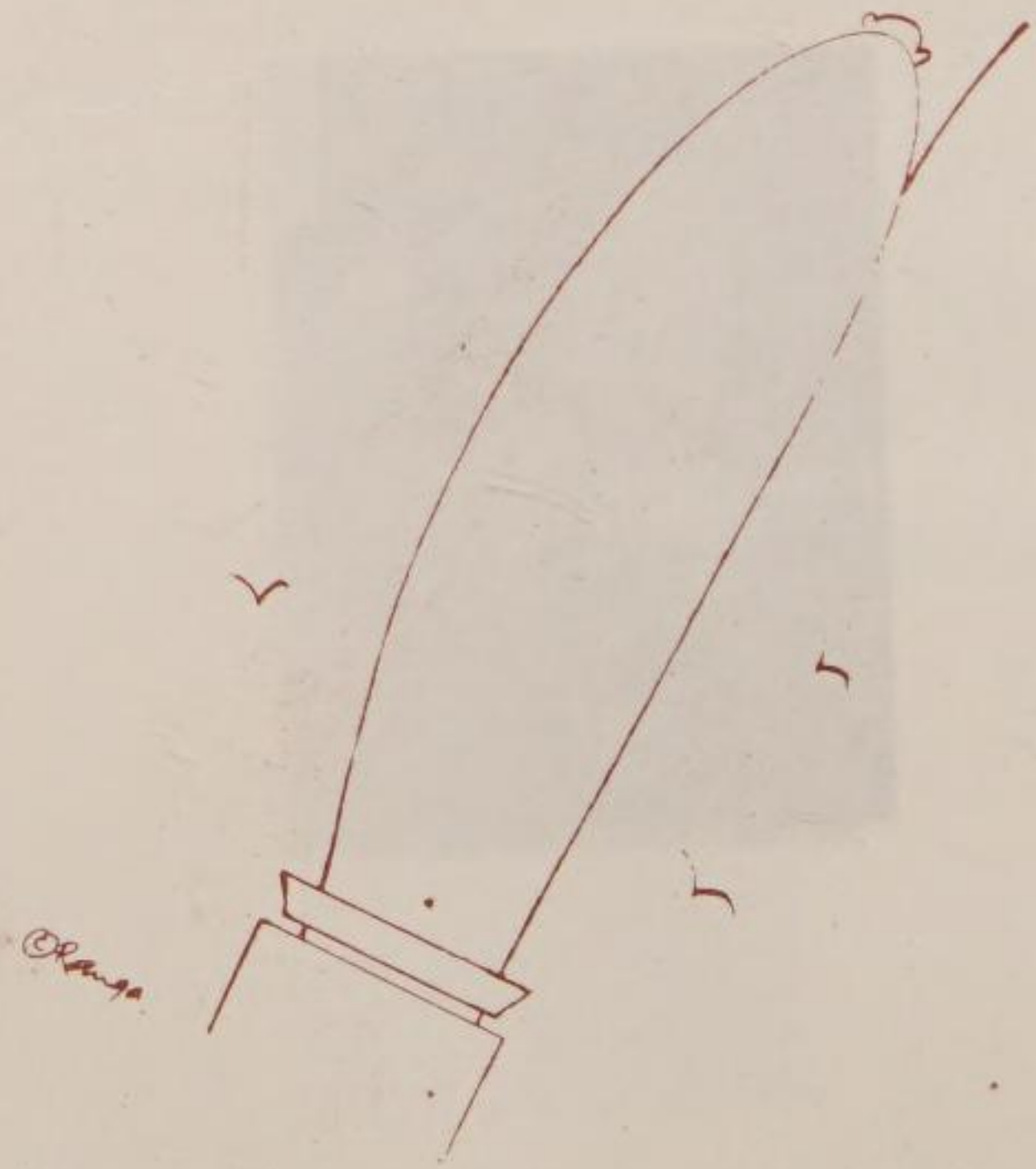
Since satyagraha is a method of conversion and conviction, it seeks never to use the slightest coercion.

CIVILIZATION

Civilization, in the real sense of the term, consists not in the multiplication but in the deliberate and voluntary restriction of wants. This alone promotes real happiness and contentment and increases the capacity for service.

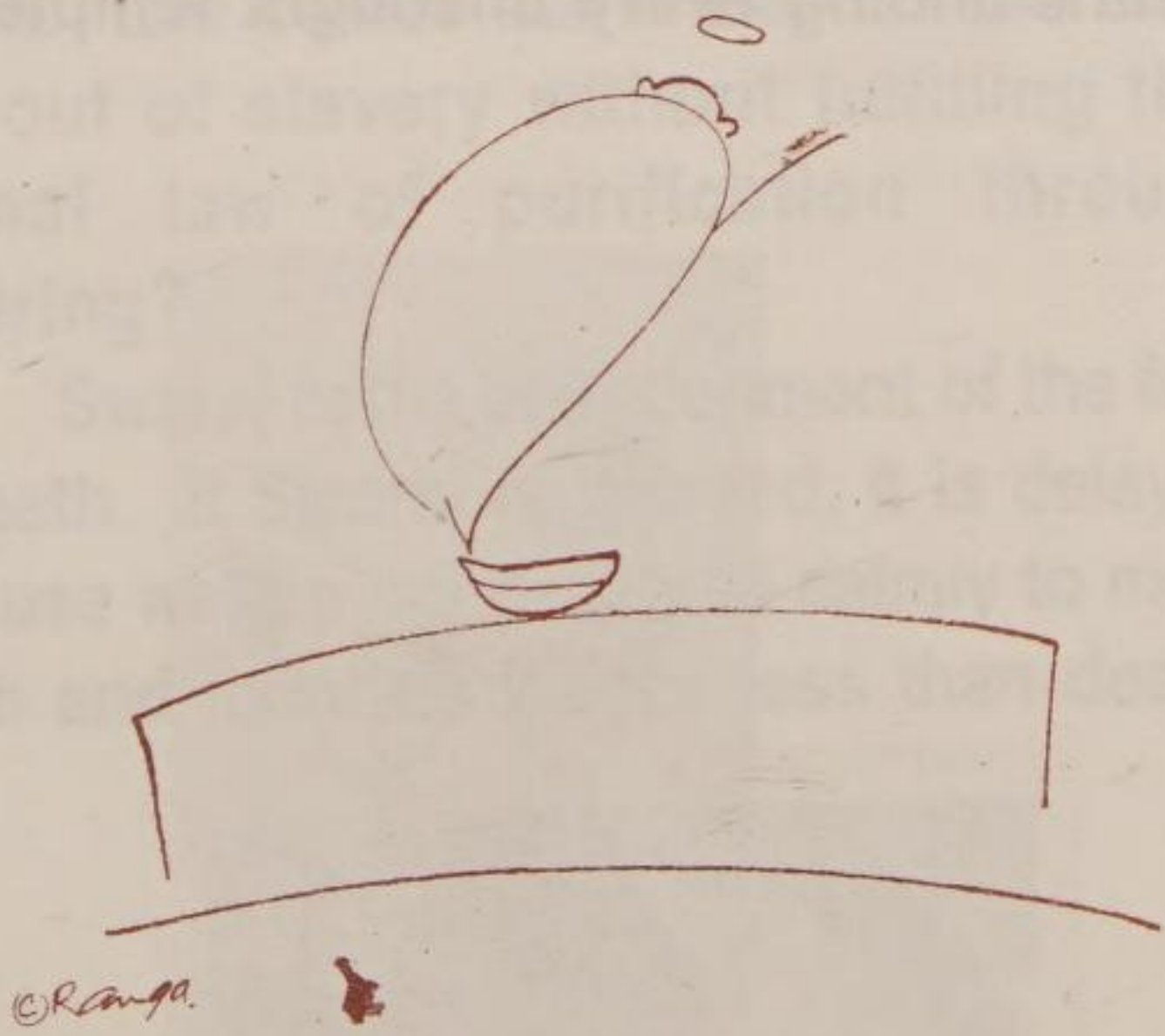
TRUE CIVILIZATION

Civilization is that mode of conduct which points out to man the path of duty. Performance of duty and observance of morality are convertible terms. To observe morality is to attain mastery over our mind and our passions. So doing, we know ourselves.



ABSTRACT TRUTH

Abstract truth has no value unless it incarnates in human beings who represent it by proving their readiness to die for it.



CHASTITY

Chastity is not a hot-house growth. It cannot be super-imposed. It cannot be protected by the surrounding wall of the purdah. It must grow from within and to be worth anything, it must be capable of withstanding every unsought temptation.

DEATH

No country has ever risen without being purified through the force of suffering. The mother suffers, so that her child may live. The condition of wheat growing is that the seed grain should perish. Life comes out of Death. Will India rise out of slavery without fulfilling this eternal law of purification through suffering?

Swaraj is the abandonment of the fear of death. If Swaraj is delayed, it is delayed because we are not prepared calmly to meet death and inconveniences less than death.

DEMOCRACY

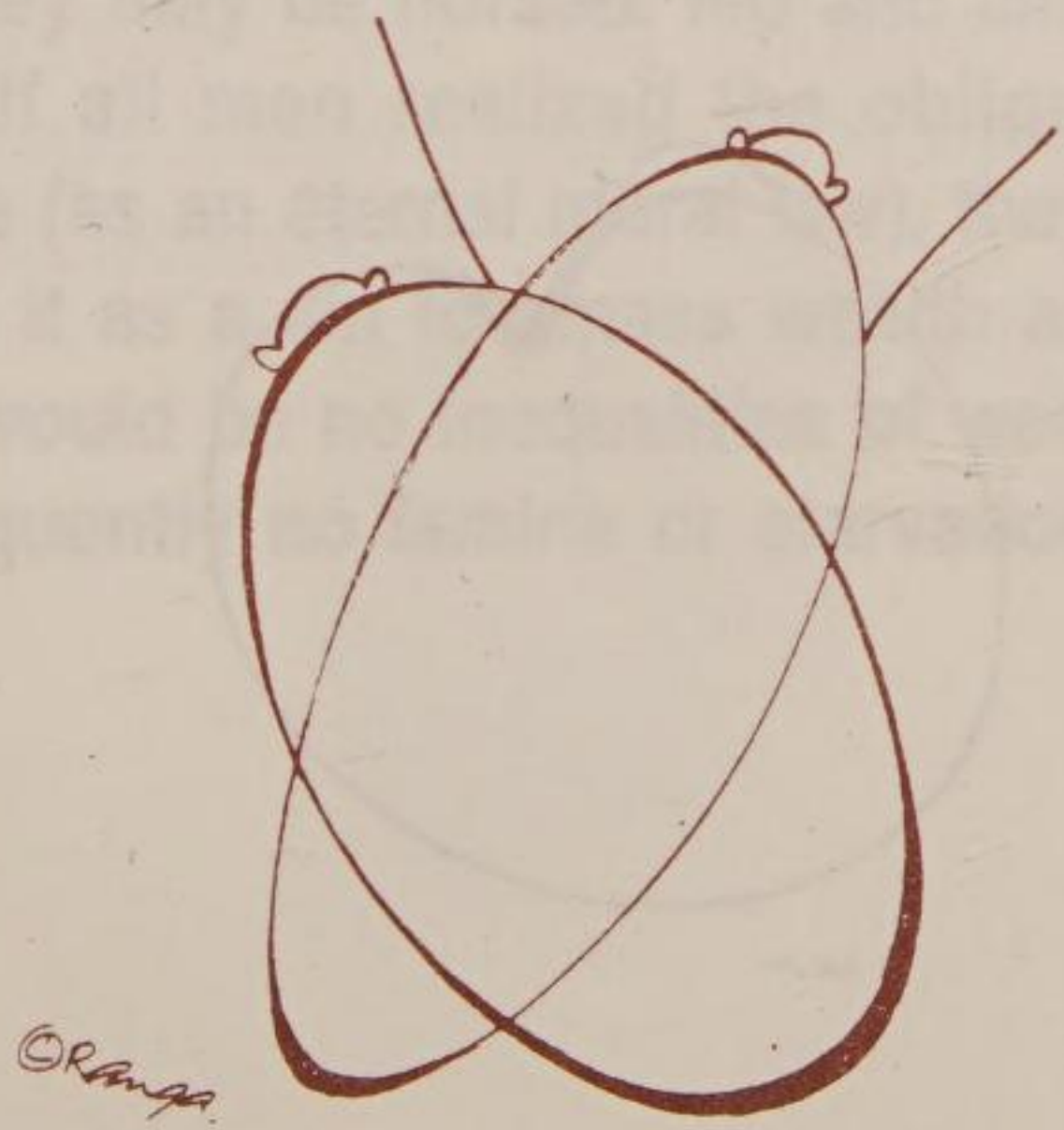
I believe that true democracy can only be an outcome of non-violence. The structure of a world federation can be raised only on a foundation of non-violence and violence will have to be totally given up in world affairs.

DEMOCRACY

The very essence of democracy is that every person represents all the varied interests which compose the nation.

Evolution of democracy is not possible if we are not prepared to hear the other side.

To safeguard democracy the people must have a keen sense of independence, self-respect and their oneness.



DIFFERENCE OF OPINION

It is a bad habit to say that another man's thoughts are bad and ours only are good and that those holding different views from ours are the enemies of the country.

DISTRIBUTION OF WEALTH

I suggest that we are thieves in a way. If I take anything that I do not need for my own immediate use and keep it, I thieve it from somebody else.

You and I have no right to anything that we really have until these three millions are clothed and fed better. You and I who ought to know better must adjust our wants and even undergo voluntary starvation in order that they may be nursed, fed and clothed.

If all men realized the obligation of service (as an eternal moral law), they would regard it as a sin to amass wealth and then there would be no inequalities of wealth and consequently no famine or starvation.

RAMRAJYA

By Ram Raj I do not mean Hindu Raj. I mean by Ram Raj, Divine Raj, the kingdom of God.

My Hinduism teaches me to respect all religions. In this lies the secret of Ram Raj.

There can be no Ram Raj in the present state of iniquitous inequalities in which only a few roll in riches while the masses do not get even enough to eat.

Execution of the constructive programme in its entirety means more than Swaraj. It means Ram Raj, Khudai Sultanat or the Divine Kingdom.

DISCIPLINE

Conscience is the ripe fruit of strictest disicipline.

'Unless' discipline is rooted in non-violence, it might prove a source of infinite mischief.

A born democrat is a born disciplinarian.

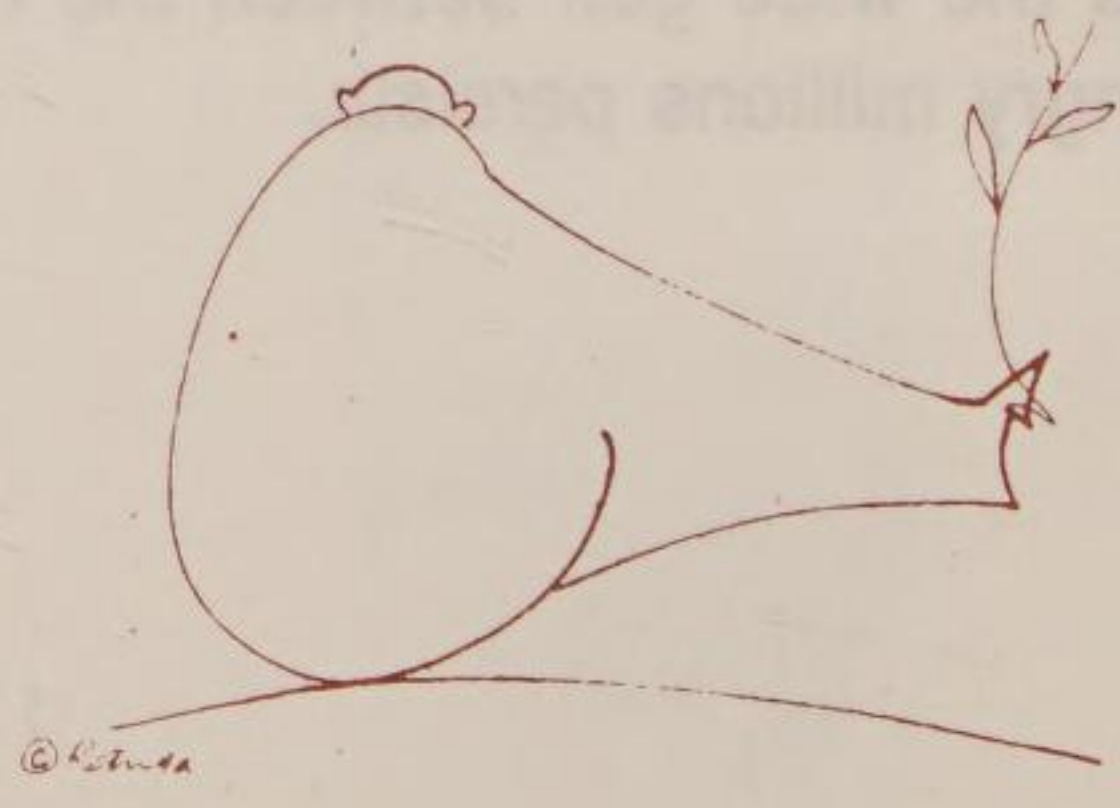
ECONOMICS

ECONOMIC EQUALITY

Economic equality is the master key to non-violent independence. Working for economic equality means abolishing the eternal conflict between capital and labour. It means the levelling down of the few rich in whose hands is concentrated the bulk of the nation's wealth on the one hand and the levelling up of the semi-starved naked millions on the other. A non-violent system of government is clearly an impossibility, so long as the wide gulf between the rich and the hungry millions persists.

ECONOMIC IDEAL

According to me the economic constitution should be such that no one under it should suffer from want of food and clothing. And this ideal can be universally realized only if the means of production of the elementary necessaries of life remain in the control of the masses.



ECONOMICS OF KHADI

The science of Khadi requires decentralization of production and consumption. Consumption should take place as nearly as possible where Khadi is produced. The central fact of Khaddar is to make every village self-supporting for its food and clothing. Self-sufficient Khadi will never succeed without cotton being grown by spinners themselves or practically in every village. It means decentralization of cotton cultivation so far at least as self-sufficient Khadi is concerned. Khaddar does not seek to destroy all machinery but it does regulate its use and check its weedy growth.

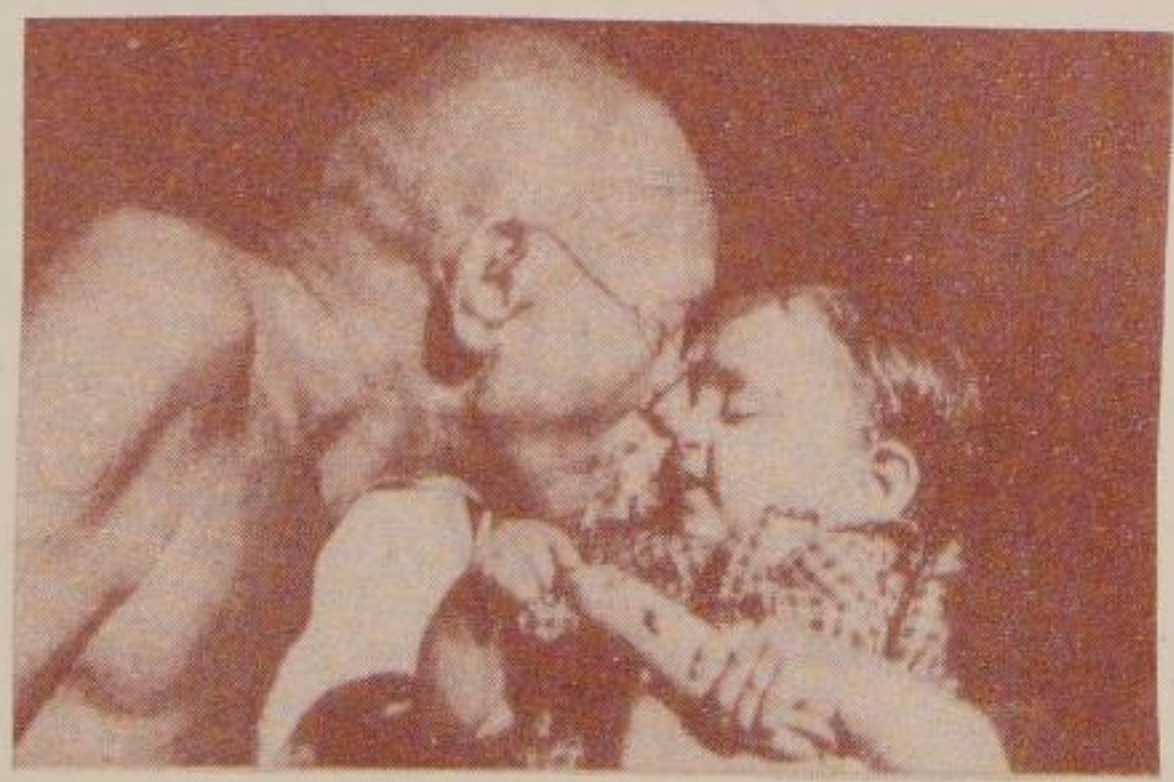
ECONOMICS AND MORALITY

The economics is untrue which ignores or disregards moral values. An economics that inculcates Mammon worship and enables the strong to amass wealth at the expense of the weak, is a false and dismal science. It spells death. True economics, on the other hand, stands for social justice, it promotes the good of all equally including the weakest and is indispensable for decent life.

EQUAL DISTRIBUTION

My ideal is equal distribution, but so far as I can see, it is not to be realized. I therefore work for equitable distribution.

Now let us consider how equal distribution can be brought about through non-violence. The first step towards it is for him who has made this ideal part of his being to bring about the necessary changes in his personal life. He would reduce his wants to a minimum, bearing in mind the poverty of India.

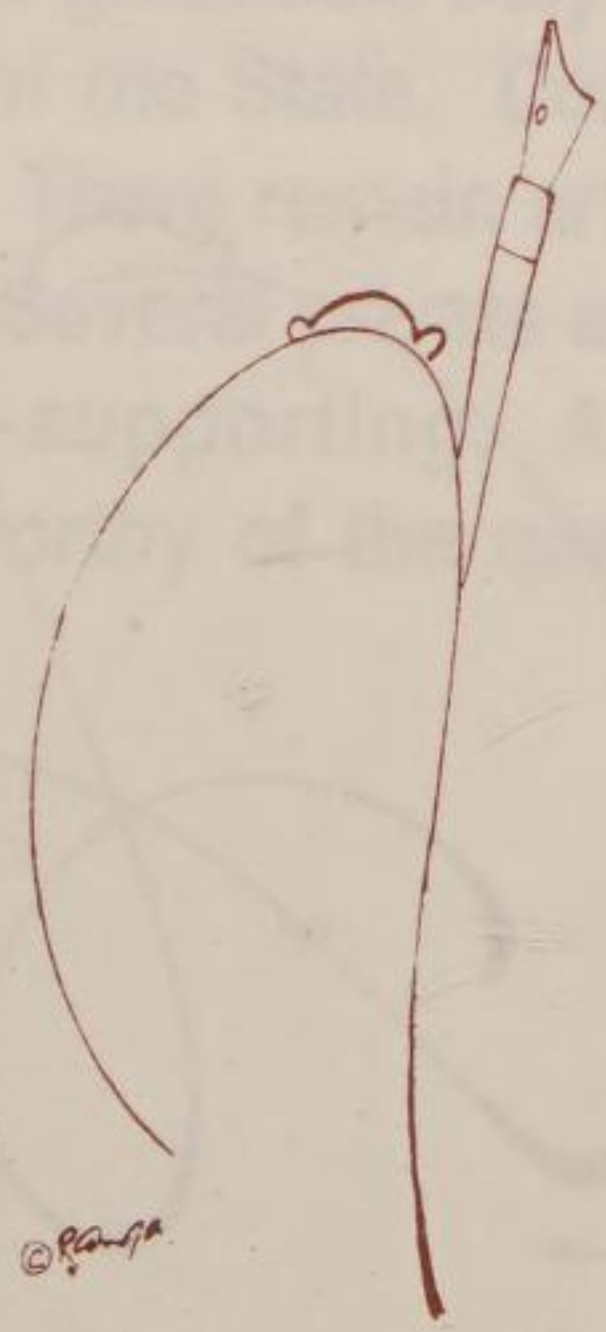


THE RICH AND THE POOR

It is the fundamental law of Nature, without exception, that Nature produces enough for our wants from day to day; and if only everybody took enough for himself and nothing more, there would be no pauperism in this world, there would be no man dying of starvation in this world.

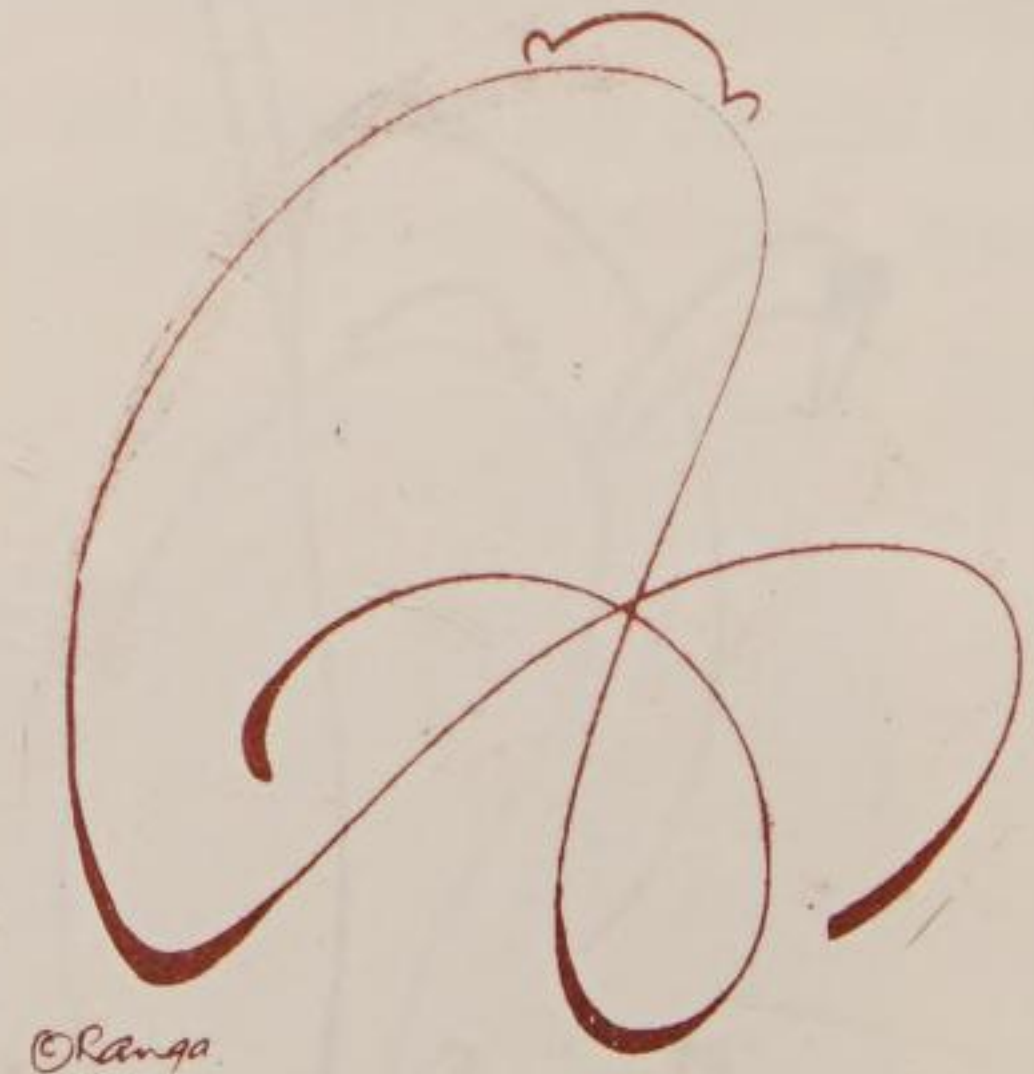
EDUCATION

Real education consists in drawing the best out of yourself. What better book can there be than the book of humanity?



BASIC EDUCATION

The object of basic education is the physical; intellectual and moral development of children through the medium of a handicraft.



HIGHER EDUCATION

I would revolutionize college education and relate it to national necessities. There would be degrees for mechanical and other engineers. They would be attached to the different industries which would pay for the training of the graduates they need under the supervision of the State. Commerce will have its college. There remain arts, medicine and agriculture. Several private arts colleges are today self-supporting. Agricultural colleges to be worthy of the name must be self-supporting.

FAITH

A faith gains in strength only when people are willing to lay down their lives for it.

Prayer is an impossibility without a living faith in the presence of God within.

19

FAST

Fast is self-pruification for some ends, noble as well as ignoble.

A genuine fast cleanses the body, mind and soul. It crucifies the flesh and to that extent sets the soul free.

Fasts could not be undertaken out of anger. Anger is a short madness.

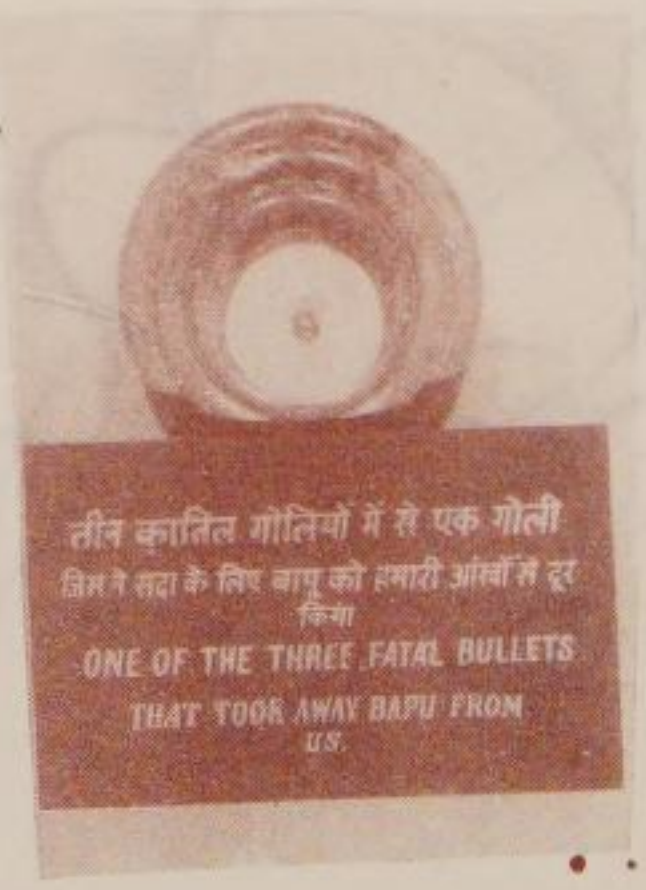
FEARLESSNESS

The man who fears man falls from the estate of man. Fear God alone.

The golden rule is to act fearlessly upon what one believes.

Fearlessness presupposes calmness and peace of mind.

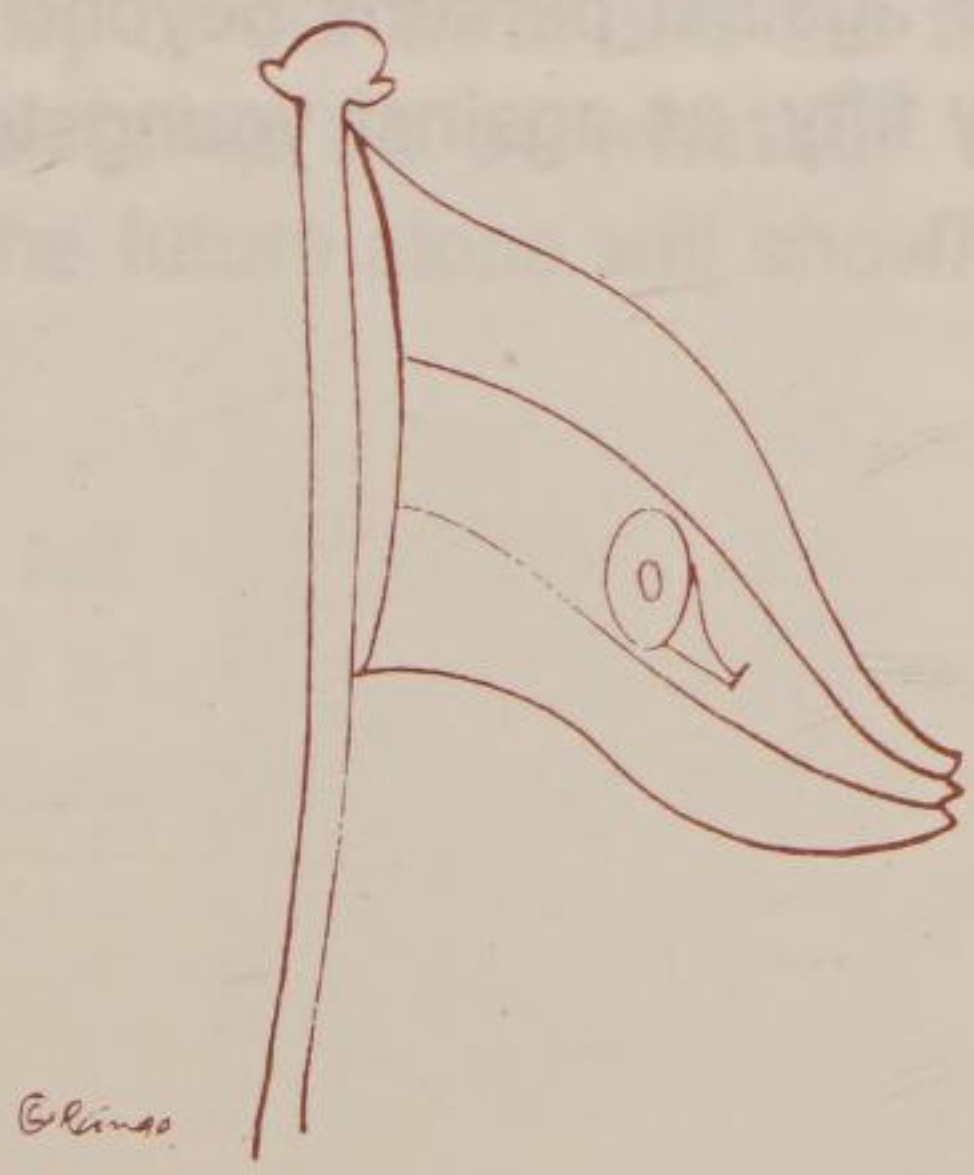
Fear is s worse disease than malaria or kalazaar: these diseases kill the body, fear the soul



FORCE

The force genearated by non-violence is infinietely greater than the force of all the arms invented by man's ingenuity

Love is the subtlest force in the world.



FRANCHISE

Franchise means the franchise of all adults, male and female above the age of twenty-one or even eighteen. They were of no use as voters. India and the rest of the world did not belong to those who were on the point of dying. To them belonged death, life to the young. Thus there should be a bar against persons beyond a certain age, say fifty, as against youngsters below eighteen.

FUTURE CULTURE OF INDIA

The Indian culture of our times is in the making. Many of us are striving to produce a blend of all the cultures which seem today to be in clash with one another. My remote ancestors blended with one another with the utmost freedom and we of the present generation are a result of that blend. Whether we are doing any good to the country of our birth and the tiny globe which sustains us or whether we are a burden, the future alone will show.

GOD AS TRUTH AND LOVE

To me God is Truth and Love, God is ethics and morality. God is fearlessness, God is the source of light and life and yet He is above and beyond all these. God is conscience.

I would say with those who say God is Love, God is Love. But deep down in me I used to say that though God may be God, God is Truth, above all. But two years ago, I went a step further and said Truth is God.

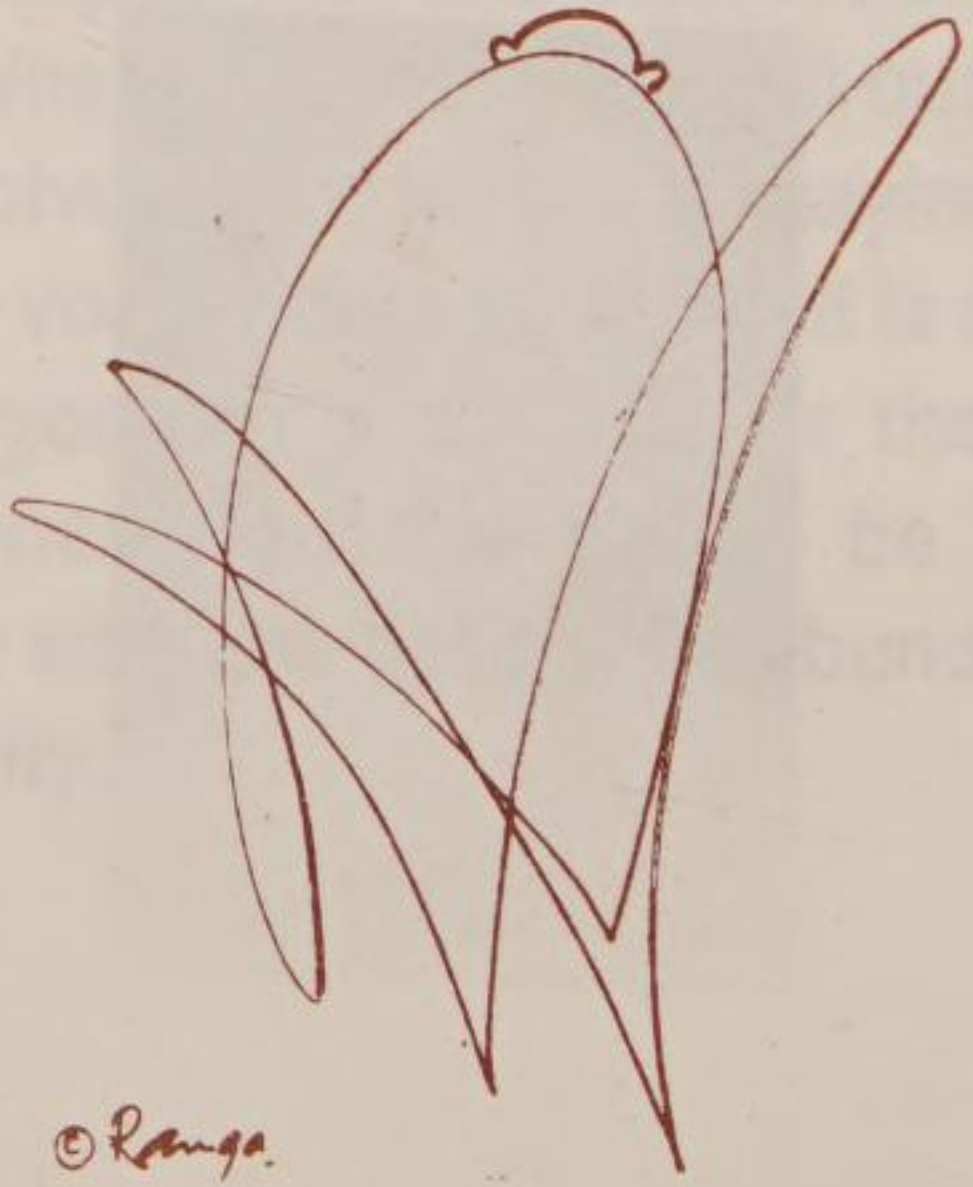
'What is Truth?' A difficult question, but I have solved it for myself by saying that it is what the voice within tells you. It is not proper for everyone to claim to hear the voice of conscience. Truth is not to be found by anybody who has not got an abundant sense of humility.

GRACE ESSENTIAL

Perfection or freedom from error comes only from grace. Without an unreserved surrender to His grace, complete mastery over thought is impossible. This is the teaching of every great book on religion and I am realizing the truth of it every moment of my striving after that perfect *brahmacharya*.

DIVINE AID

God is the hardest taskmaster I have known on earth and He tries you through and through. And when you find that your faith is failing or your body is failing you and you are sinking, He comes to your assistance somehow or other and proves to you that you must not lose your faith and that He is always at your beck and call but on His terms, not on your terms.

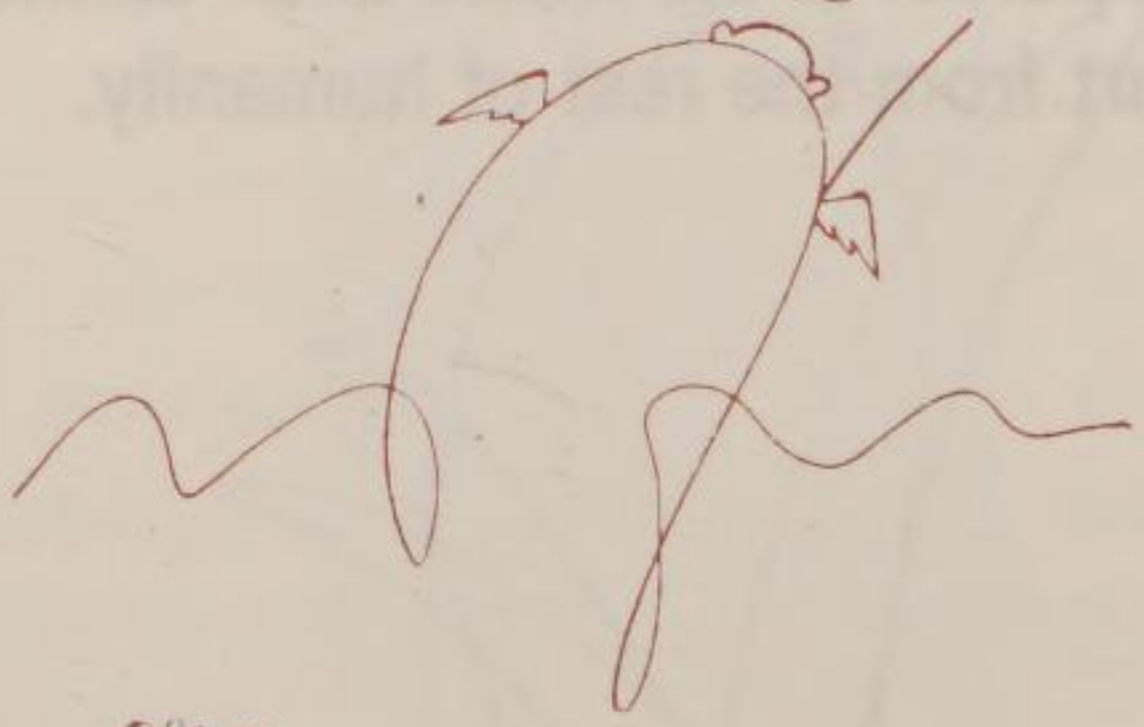


SERVICE TO GOD AND MAN

Man's ultimate aim is the realization of God and all his activities, social, political, religious; have to be guided by the ultimate aim of the vision of God. The immediate service of all human beings becomes a necessary part of the endeavour simply because the only way to find God is to see Him in His creation and be one with it. This can only be done by service of all. I am a part and parcel of the whole and I cannot find Him apart from the rest of humanity.

PUNISHMENT OF GOD

It is easy enough to say, 'I do not believe in God.' For God permits all things to be said of Him with impunity. He looks at our acts. And any breach of His Law carries with it, not its vindictive, but its purifying, compelling punishment.



REALIZATION OF GOD

He is no God who merely satisfies the intellect, if He ever does. God to be God must rule the heart and transform it. He must express Himself in every smallest act of His votary. This can only be done through a definite realization more real than the five senses can ever produce. Such testimony is to be found in the experiences of an unbroken line of prophets and sages in all countries and climes. To reject this evidence is to deny oneself.

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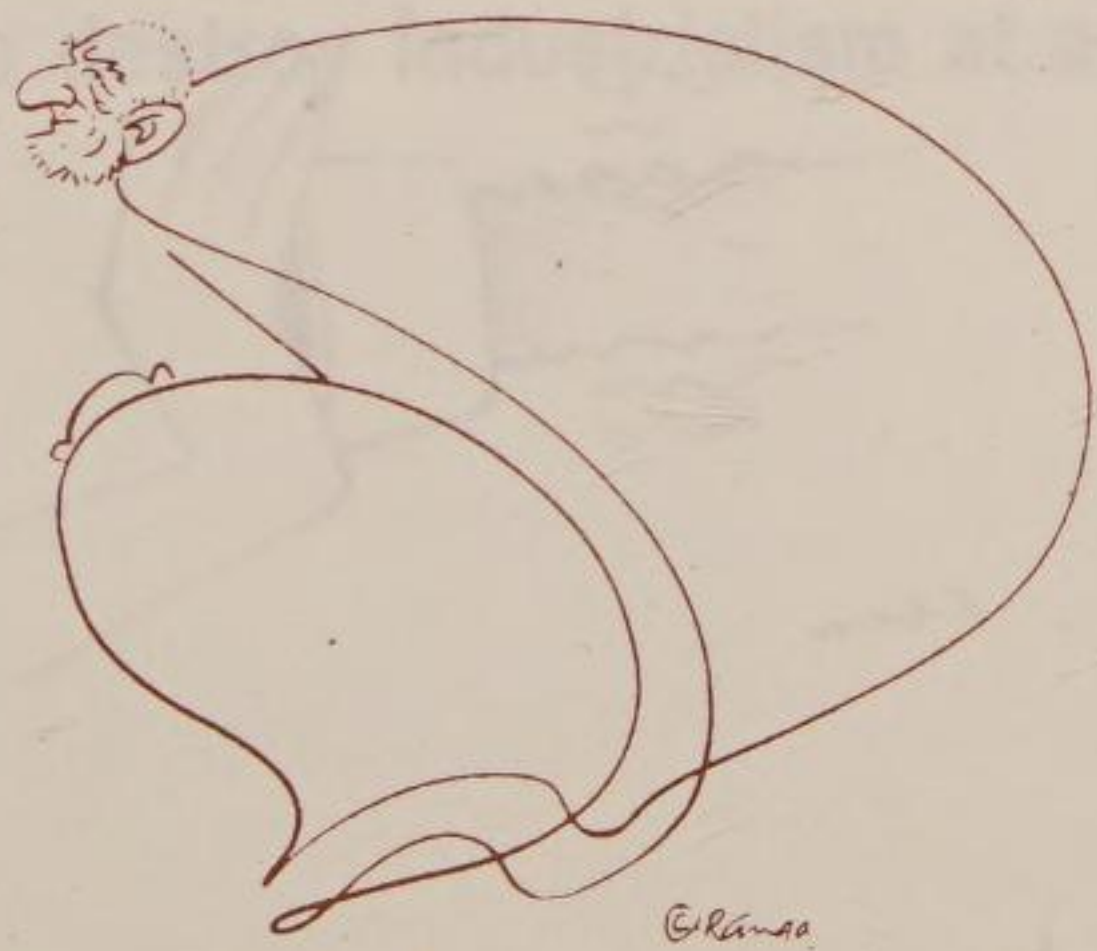
WAY OF REALISING TRUTH

It is unnecessary to believe in an extra mundane Power called God in order to sustain our faith in ahimsa. But God is not a Power residing in the clouds. God is an unseen Power residing within us and nearer to us than finger-nails to the flesh. God is in every one of us and, therefore, we have to identify ourselves with every human being without exception. In the popular language it is called love. It binds us to one another and to God.Ahimsa and love are one and the same thing.

GUIDE TO HEALTH

Perfect health can be attained only by living in obedience to the laws of God and defying the power of Satan. True happiness is impossible without true health and true health is impossible without a rigid control of the palate. And he who has conquered his senses has really conquered the whole world and he becomes a part of God.



NATURE CURE

The science of natural therapeutics is based on a use of the same five elements in the treatment of disease which constitute the human body. These are earth, water, ether, sunlight and air. It is my effort to point out how they can be utilized for health purposes.

INDUSTRIALISM

Industrialism is, I am afraid, going to be a curse for mankind. Industrialism depends entirely on your capacity to exploit, on foreign markets being open to you and on the absence of competitors. A vast country like India cannot expect to benefit by industrialization.

Industrial civilization is a disease because it is all evil. Let us not be deceived by catchwords and phrases. Our concern is therefore to destroy industrialism at any cost.

JOURNALISM

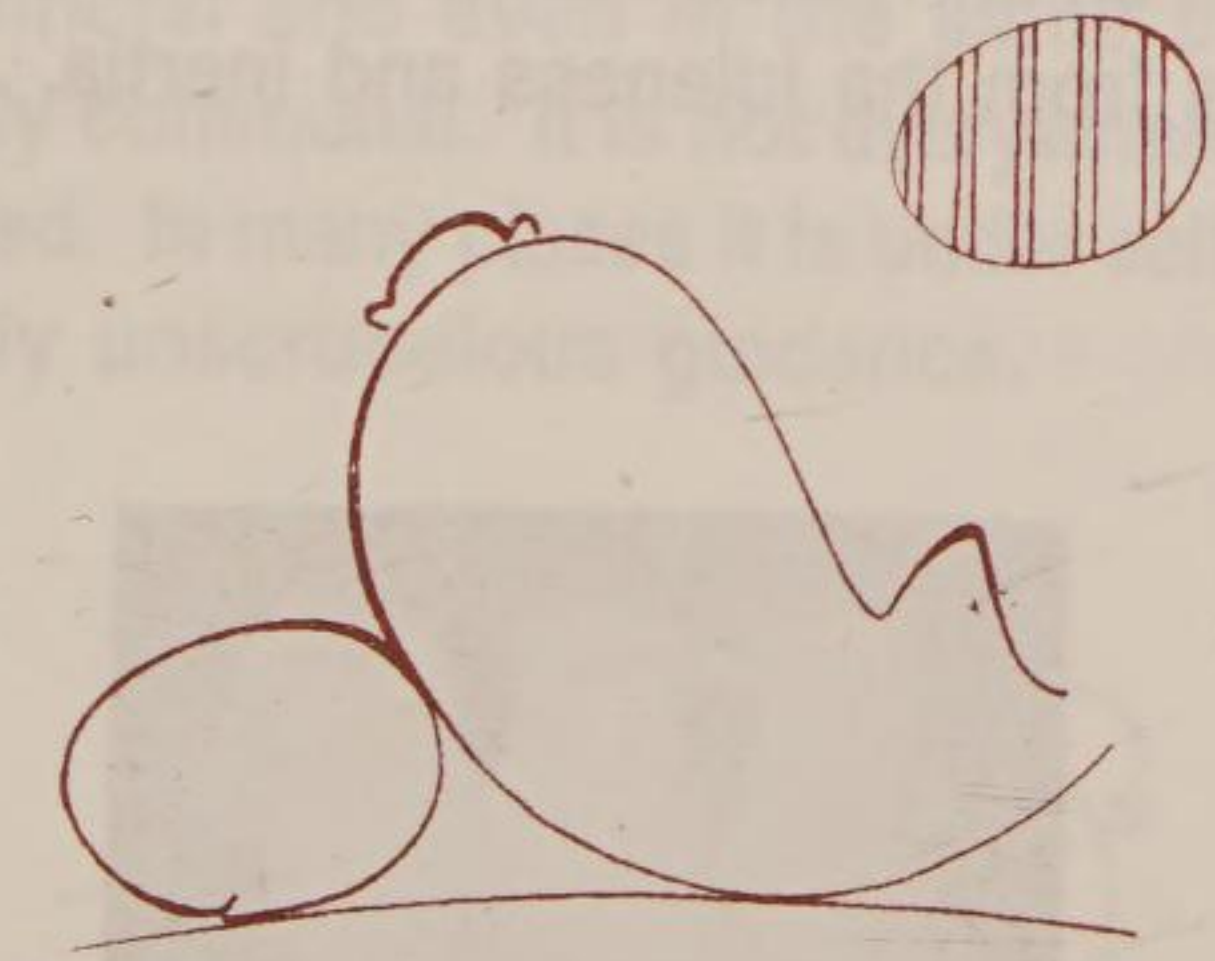
Unfortunately, the newspapers have become more important to the average men than the scriptures whereas real food for their minds and spirits lay in the scriptures and other good literature.

The Press is called the Fourth Estate. It is definitely a power but to misuse that power is criminal. Journalists should realize their responsibility and carry on their work with no idea other than that of upholding the truth.

JUSTICE

The fruit-condition of non-violence is justice all around in every department of life.

Justice will come when it is deserved by our being and feeling strong.



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KHADI

The ideal of Khadi has always been as a means, par excellence, for the resuscitation of villages and therethrough the generation of real strength among the masses – the strength that will ipso facto bring Swaraj. The special claim for Khadi is that it is an unrivalled means for rescuing the masses from the idleness and inertia.

LABOUR ORGANIZATION

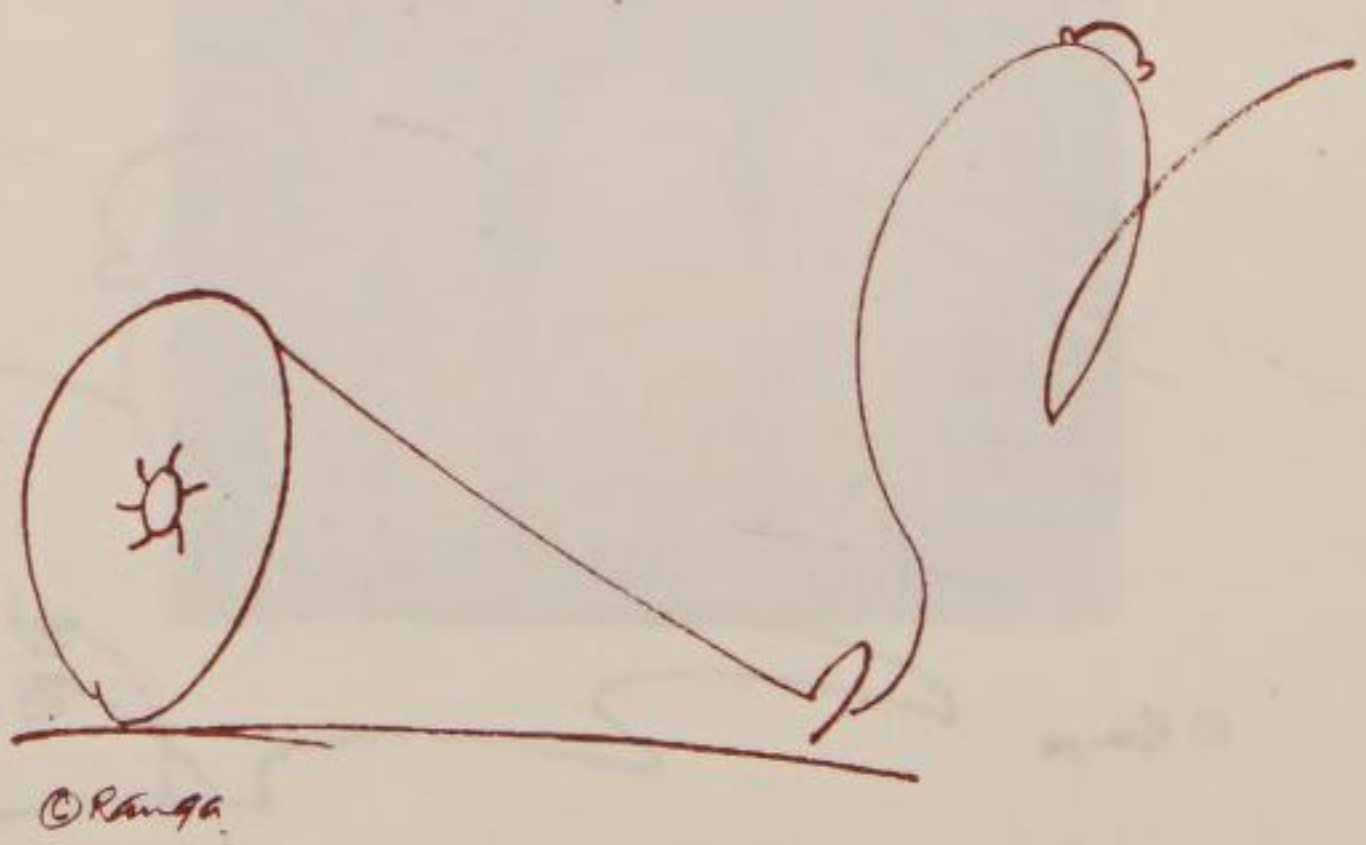
Labour in India is still extremely unorganized. The labourers have no mind of their own when it comes to national policy or even the general welfare of labour itself. Labourers in various parts of India have no social contact and no other mutual ties. It is provincial and even in the same city it is highly communal. It is not everywhere wisely guided. In many places it is under selfish and highly unscrupulous guidance.

LIBERTY

Individual liberty is allowed to man only to a certain extent. He cannot forget that he is a social being and his individual liberty has to be curtailed at every step.

No power on earth could resist the lovers of liberty who were ready not to kill opponents but be killed by them.

A rose will smell as sweet by any other name but it must be the rose of liberty that I want and not the artificial product.



LIFE

Life is not a bundle of enjoyments but a bundle of duties. That which separates man from beast is essentially man's recognition of the necessity of putting a series of restraints on worldly enjoyment.

MACHINERY

What I object to is the craze for machinery not machinery as such.

The supreme consideration is man. The machine should not tend to make atrophied the limbs of man.

Today machinery merely helps a few to ride on the backs of millions.

My machinery must be of the most elementary type which I can put in the home of the millions.

NECESSITY OF CONTINENCE

I hold that a life of perfect continence in thought, speech and action is necessary for reaching spiritual perfection. And a nation that does not possess such men is the poorer for the worst.

MAN ABOVE INSTITUTIONS

Man and his deed are two distinct things. It is quite proper to resist and attack a system but to resist and attack its author is tantamount to resisting and attacking oneself. For we are all tarred with the same brush and are children of one and the same Creator and as such the divine powers within us are infinite. To slight a single human being is to slight those divine powers and thus to harm not only that being but with him the whole world.

ONENESS OF MAN

I believe in absolute oneness of God and therefore also of humanity. What though we have many bodies? We have but one soul. The rays of the sun are many through refraction. But they have the same source. I do not believe that an individual may gain spiritually and those that surround him suffer. I believe in 'advaita.' I believe in the essential unity of man and for that matter of all that lives. Therefore I believe that if one man gains spiritually the whole world gains with him and if one man falls, the whole world falls to that extent.

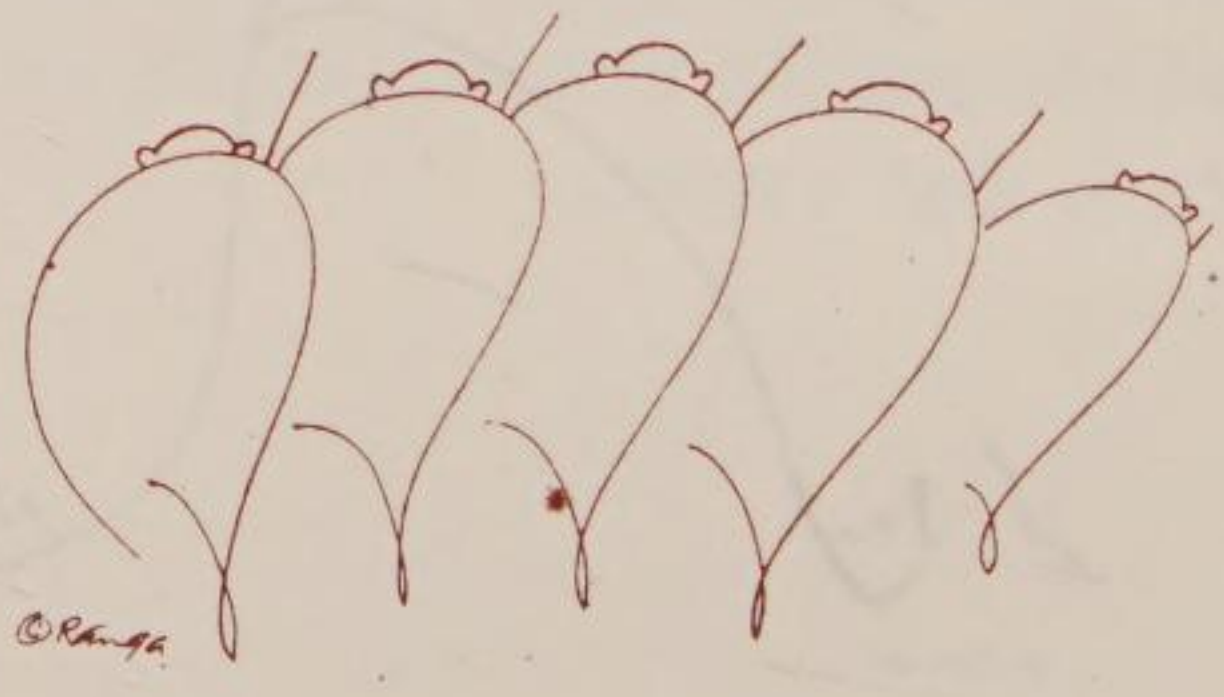
MARRIAGE

AUTHORITY OF LOVE

Millions of Hindu wives live in perfect peace and are queens in their own homes. They exercise an authority over their husbands which any woman would envy. It is an authority which love gives.

IDEAL COUPLE

I have not a shadow of doubt that married people, if they wish well to the country and want to see India become a nation of strong and handsome, full-formed men and women, would practise perfect self-restraint.

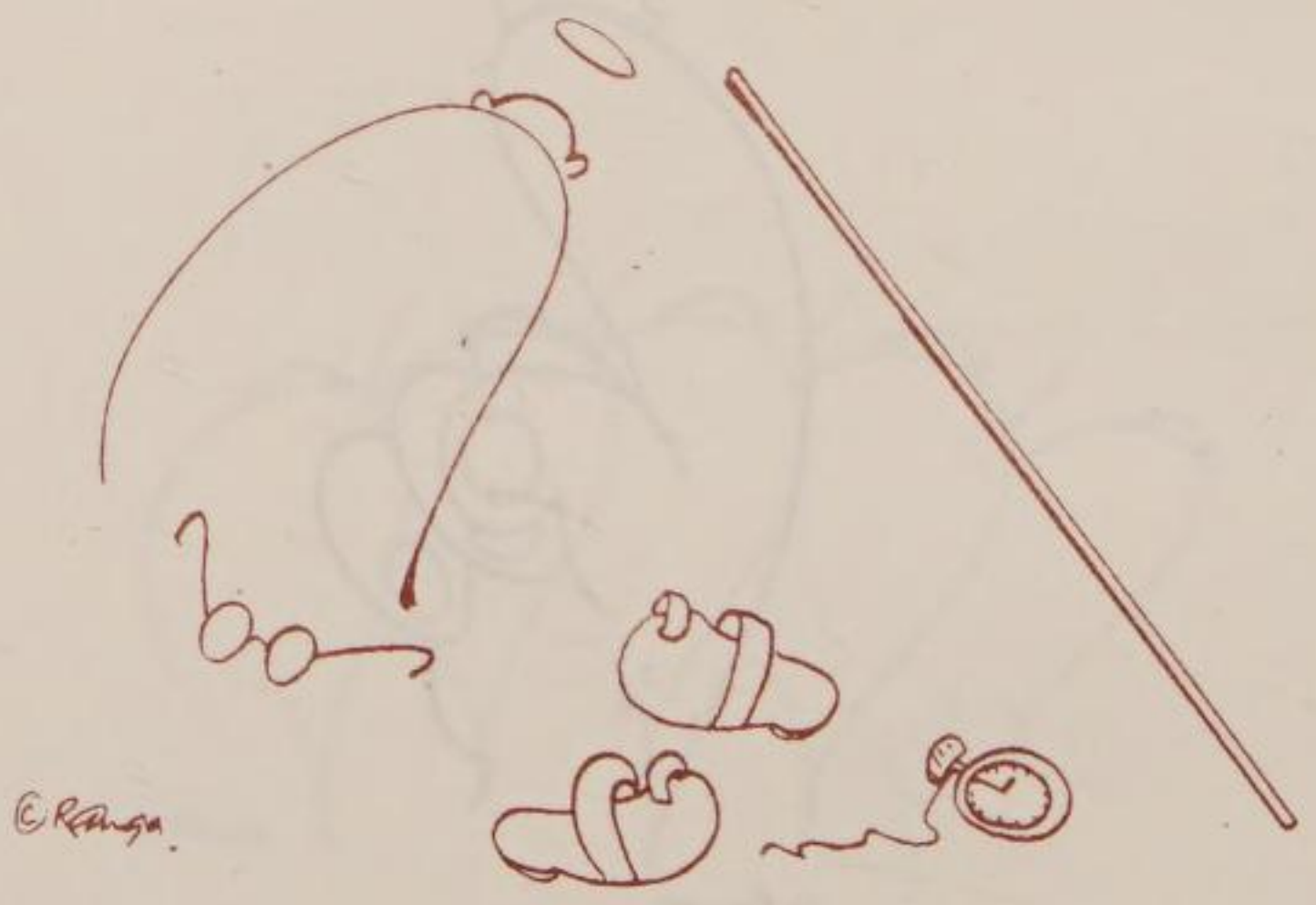


THE MARRIAGE IDEAL

Nature has created sexes as complements of each other. Their functions are defined as are their forms.

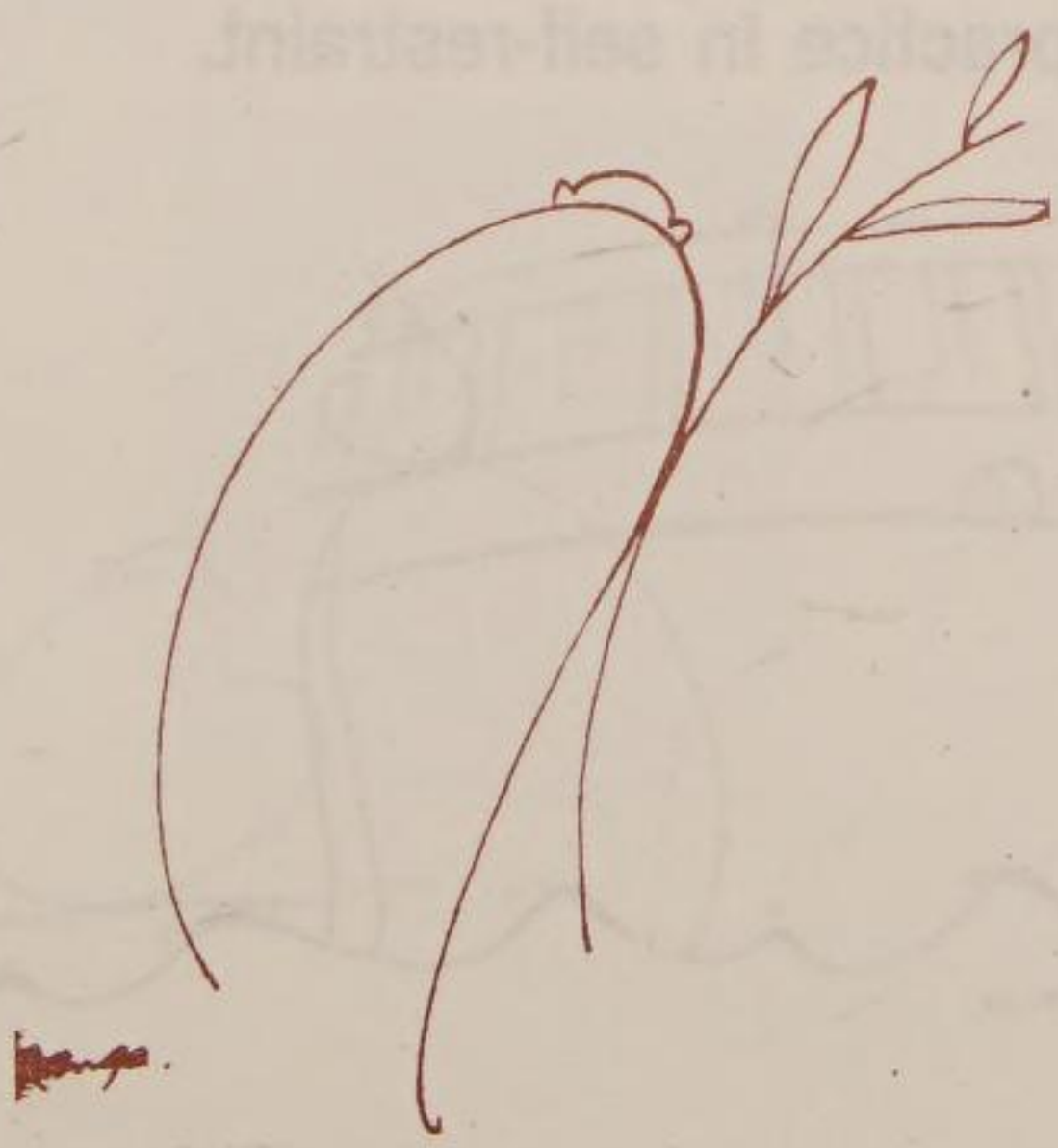
MORALITY AND LOVE

Morality which depends upon the helplessness of a man or woman has not much to recommend it. Morality is rooted in the purity of our hearts.



THRESHOLD OF MARRIED LIFE

You will guard your wife's honour and be not her master but her true friend. You will hold her body and her soul as sacred as I trust she will hold your body and your soul. To that end you will have to live a life of prayer and simplicity and self-restraint. Let not either of you regard another as the object of his or her lust.



MARRIED BRAHMACHARYA

Life-long Brahmacharya is a consummation devoutly to be wished; but he who cannot control his passions, whose mind and senses lust after the flesh must enter 'Grihastha Ashrama' and lead a pure house-holder's life. For him the attempt at life-long Brahmacharya is vain. He will not give up his faith in the ideal, but he will approach it by gradual practice in self-restraint.

AS THE MEANS SO THE END

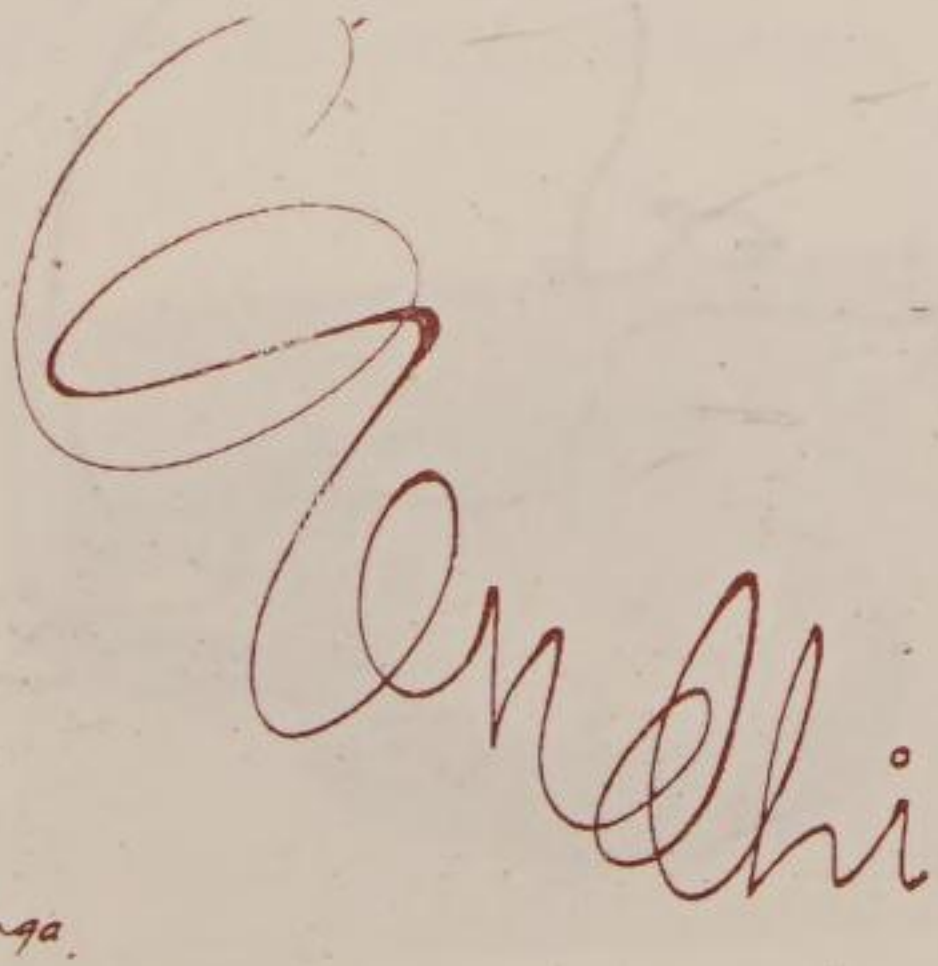
They say, 'means are after all means'. I would say, 'means are after all everything.' As the means so the end. There is no wall of separation between the means and the end. Indeed the Creator has given us control over means, none over the end. Realization of the goal is in exact proportion to that of the means. This is a proposition that admits of no exception.

MEANS AND ENDS

The means may be likened to a seed, the end to a tree; and there is just the same inviolable connection between the means and the end as there is between the seed and the tree.

RIGHT OF MINORITIES

It is slavery to be amenable to the majority, no matter what its decisions are. Democracy is not a state in which people act like sheep. Under democracy individual liberty of opinion and action is jealously guarded. I therefore believe that the minority has a perfect right to act differently from the majority as long as it does not act in the name of the Congress.



MORALITY

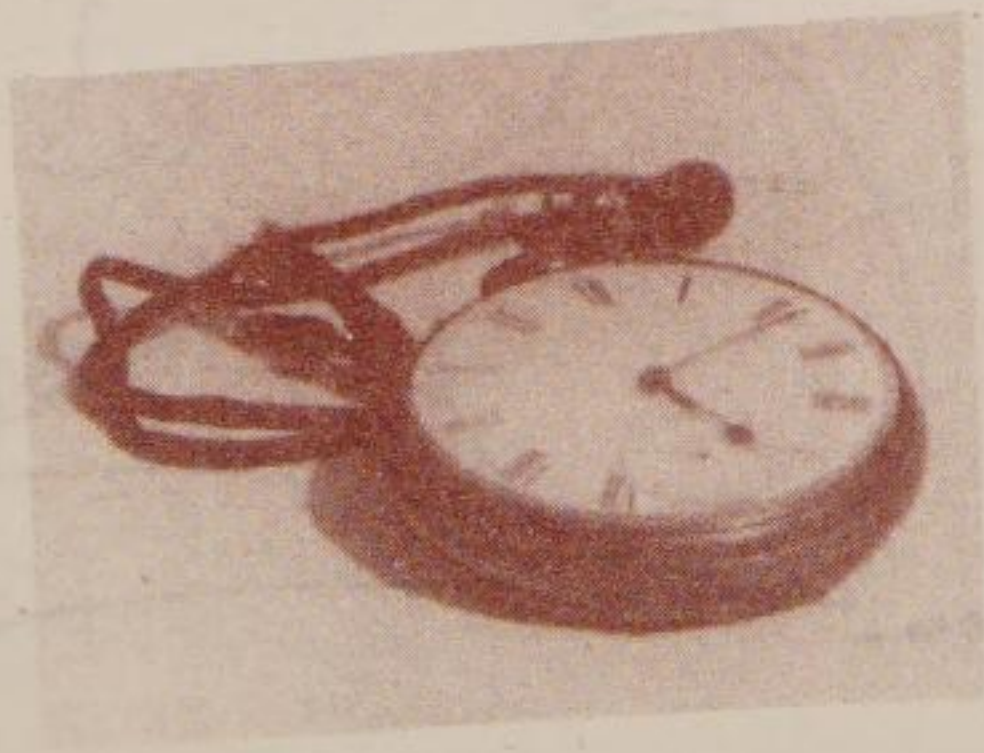
To observe morality is to attain mastery over our mind and passions.

Moral results can only be produced by moral restraints.

TRUE MORALITY

True morality consists in finding out the true path for ourselves and in fearlessly following it.

No action which is not voluntary can be called moral. If we want to call an action moral, it should have been done consciously and as a matter of duty. Any action dictated by fear or coercion of any kind ceases to be moral. It also follows that all good deeds prompted by hope of happiness cease to be moral.



MY ABIDING WORTH

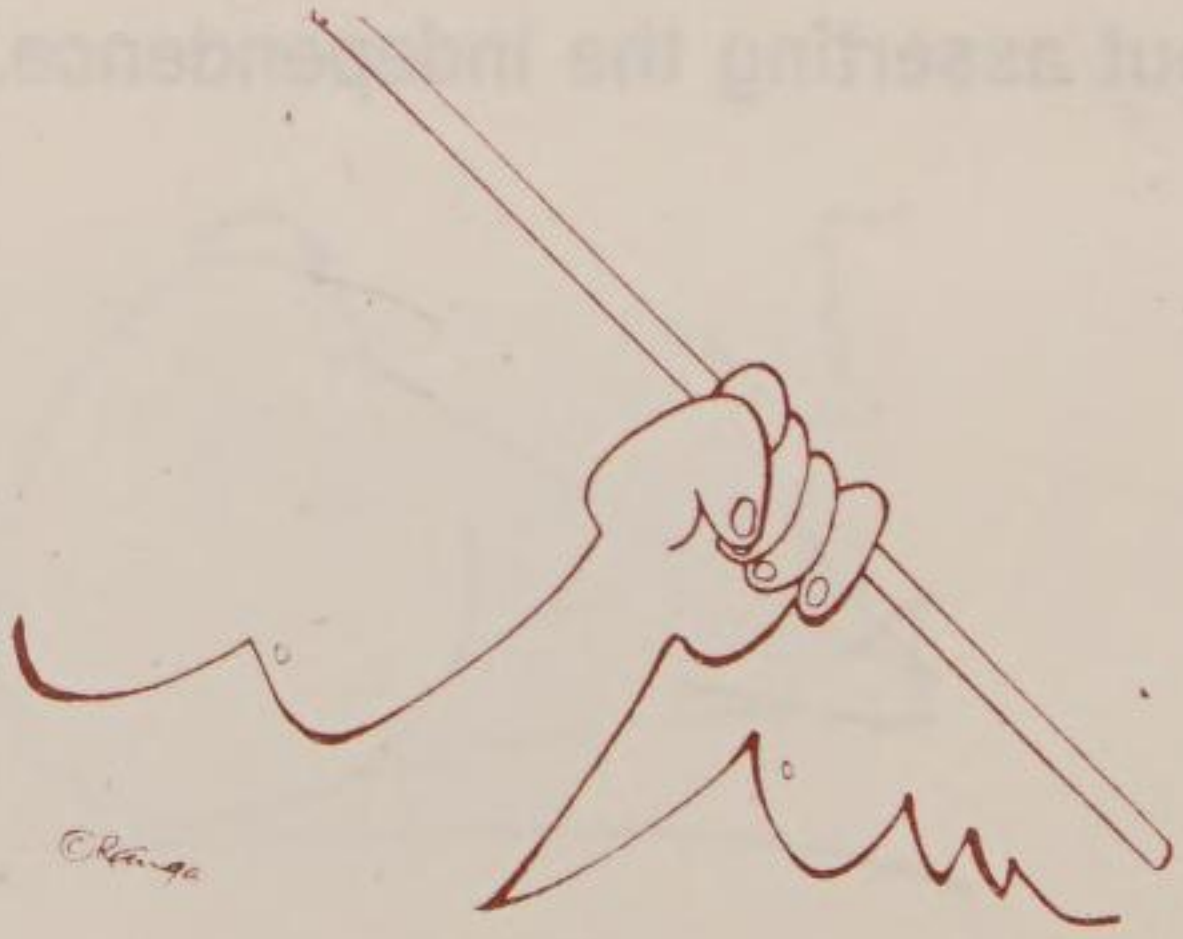
My mahatmaship is worthless. It is due to my outward activities, due to my politics which is the least part of me and is therefore evanescent. What is of abiding worth is my insistence on truth, non-violence and Brahmacharya, which is the real part of me. That permanent part of me, however small, is not to be despised. It is my all. I prize even the failures and disillusionments which are but steps towards success.

NATIONAL INTERDEPENDENCE

The better mind of the world desires today not absolutely independent States warring one against another but a federation of friendly interdependent States. The consummation of that event may be far off. I want to make no grand claim for our country. But I see nothing grand or impossible about expressing our readiness for universal interdependence rather than independence. I desire the ability to be totally independent without asserting the independence.

NATIONAL UNITY

For good or for ill, the two communities are wedded to India, they are neighbours, sons of the soil. They are destined to die here as they are born here. Nature will force them to live in peace if they do not come together voluntarily.



TRUE NATIONAL INDEPENDENCE

I live for India's freedom and would die for it because it is part of Truth. Only a free India can worship the true God. We want freedom for our country but not at the expense or exploitation of others, not so as to degrade other countries. My love therefore of nationalism or my idea of nationalism is that my country may become free,that if need be, the whole country may die so that the human races may live. There is no room for race hatred there. Let that be our nationalism.

RIGHTS AND DUTIES

The true source of rights is duty. If we all discharge our duties, rights will not be far to seek. If leaving duties unperformed we run after rights, they will escape us like a will-o'-the-wisp. The more we pursue them, the farther will they fly. The same teaching has been embodied by Krishna in the immortal words : 'Action alone is thine. Leave thou the fruit severely alone'. Action is duty : fruit is the right.

NON- CO-OPERATION

Non- co-operation is the nation's determination to improve.

The Bhagvadgita is a gospel of non-cooperation between the forces of darkness and those of light.

Non-cooperation is a measure of discipline and sacrifice and it demands respect for the positive views.

Real non-cooperation is non-cooperation with evil and not with the evildoer.

NON-CO-OPERATION

I hold that no repression could have prevented a violent eruption if the people had not had presented to them a form of direct action involving considerable sacrifice and ensuring success if such direct action was largely taken up by the public. Non -co - operation was the only dignified and constitutional form of such direct action.

NON-POSSESSION

From the standpoint of pure Truth, the body too is a possession.Love and exclusive possession can never go together. Theoretically when there is perfect love, there must be perfect non-possession. The body is our last possession. So a man can only exercise perfect love and be completely dispossessed, if he is prepared to embrace death and renounces his body for the sake of human service.

NON-VIOLENCE

Non-violence is an active force of the highest order.

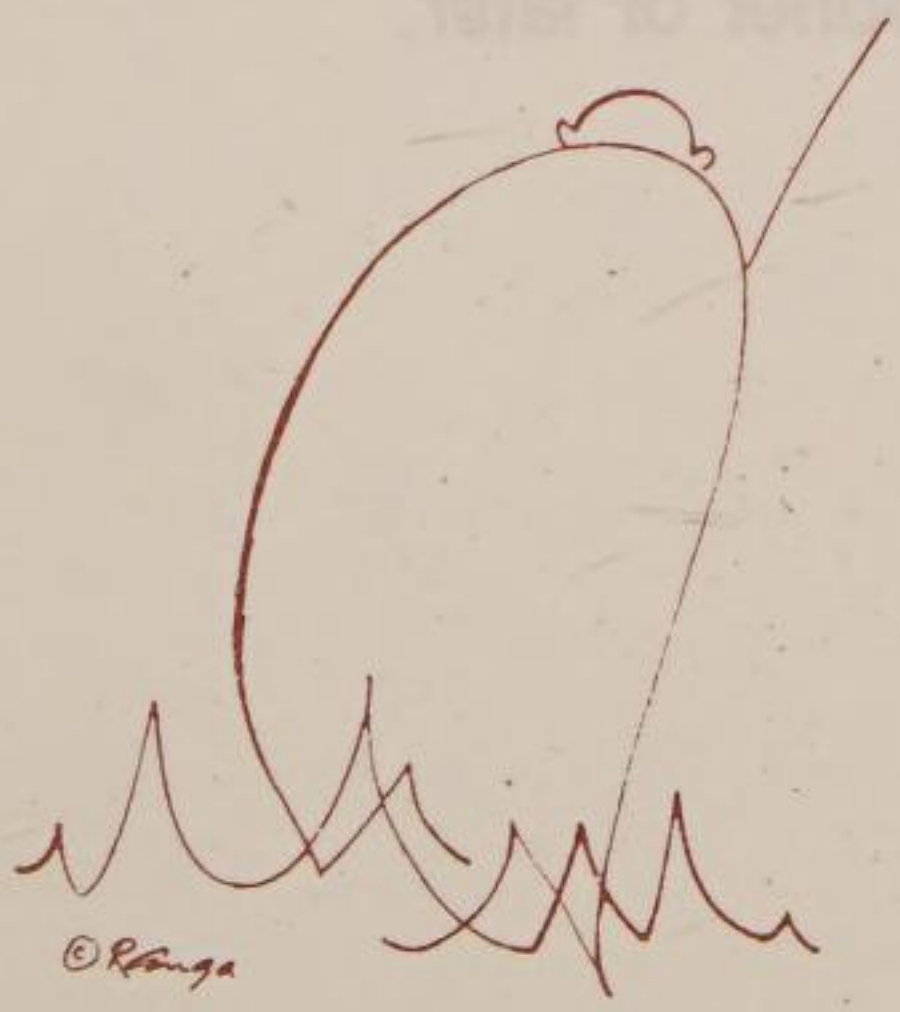
The common factor of all religions is non-violence.

Non-violence is not weapon of the weak. It is a weapon of the strongest and the bravest.

Non-violence is not merely a personal virtue. It is also a social virtue to be cultivated like other virtues.

NON-VIOLENCE

The religion of non-violence is not meant merely for the rishis and saints. It is meant for the common people as well. Non-violence is the law of our species as violence is the law of the brute. The spirit lies dormant in the brute and he knows no law but that of physical might. The dignity of man requires obedience to a higher law – to the strength of the spirit.



NON-VIOLENCE AS MEANS

Truth and Non-violence are as old as the hills. All I have done is to try experiments in both on as vast a scale as I could. Life and its problems have thus become to me so many experiments in the practice of truth and non-violence. *Ahimsa* and Truth are so intertwined that it is practically impossible to disentangle and separate them. Nevertheless, *ahimsa* is the means; Truth is the end. If we take care of the means, we are bound to reach the end sooner or later.

NON-VIOLENCE AS A WORLD-FORCE

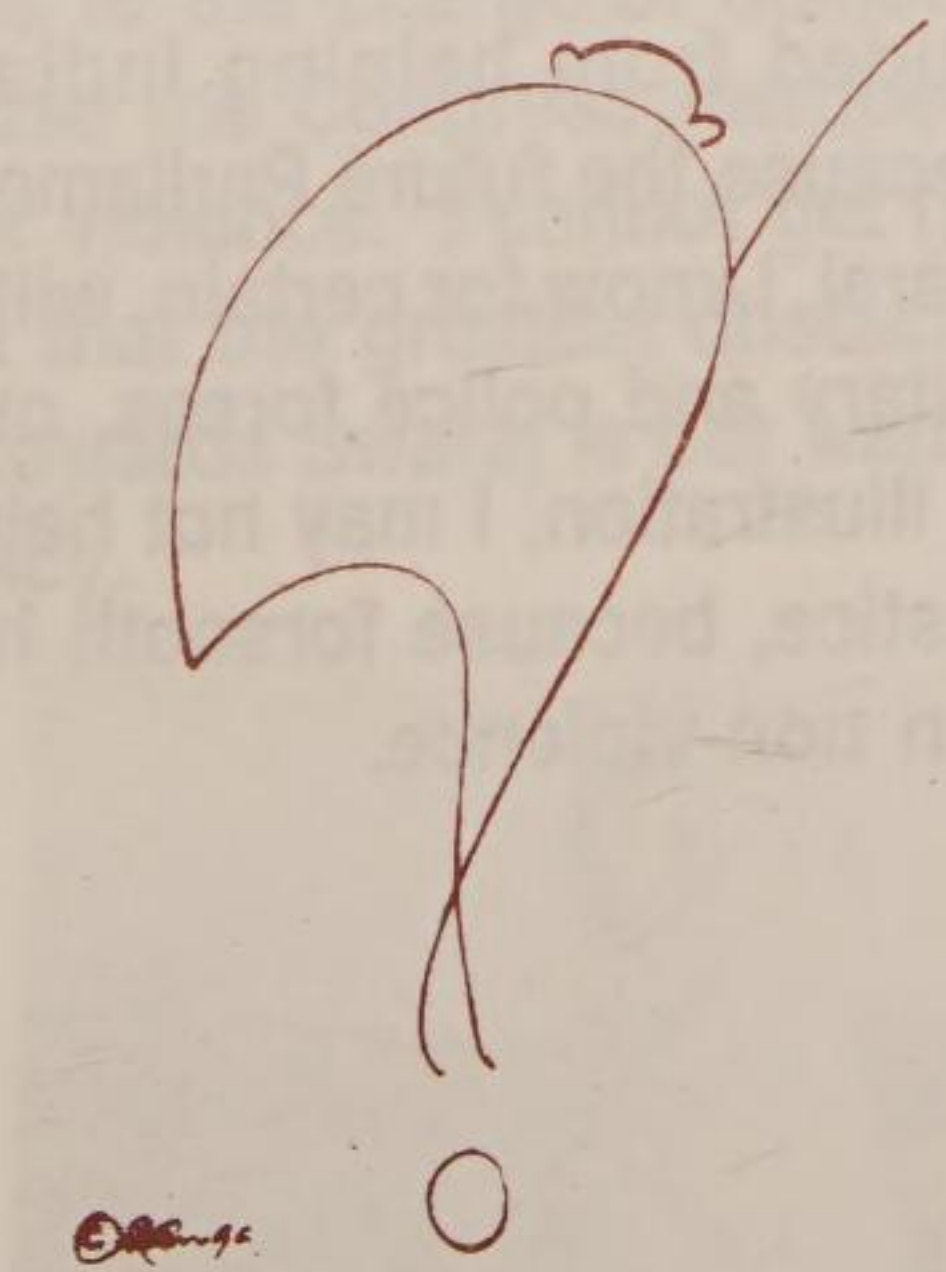
The accumulated experience of the past thirty years fills me with the greatest hope that in the adoption of non-violence lies the future of India and the world. It is the most harmless and yet equally effective way of dealing with the political and economic wrongs of the downtrodden portion of humanity.

NON-VIOLENCE EVOLUTION AND REVOLUTION

The nations have progressed both by evolution and revolution. The one is as necessary as the other. Death, which is an eternal verity, is revolution as birth and after is slow and steady evolution. Death is as necessary for man's growth as life itself. God is the greatest revolutionist the world has ever known or will know.

REALIZATION OF NON-VIOLENCE

It takes a fairly strenuous course of training to attain to a mental state of non-violence. The perfect state is reached only when mind and body and speech are in proper co-operation. But it is always a case of intense mental struggle.



WAR VS. NON-VIOLENCE

A believer in non-violence is pledged not to resort to violence or physical force either directly or indirectly in defence of anything but he is not precluded from helping men or institutions that are themselves not based on non-violence. If the reverse were the case, I would, for instance, be precluded from helping India to attain Swaraj because the future Parliament of India under Swaraj, I know for certain, will be having some military and police forces, or to take a domestic illustration, I may not help a son to secure justice, because forsooth he is not a believer in non-violence.

CREED VS. POLICY OF NON-VIOLENCE

Let us understand the distinction between policy and creed. A policy may be changed, a creed cannot. But either is as good as the other whilst it is held. Those therefore who hold non-violence only as a policy may not, without exposing themselves to the charge of dishonourable conduct, use the Congress membership as a cover for violence. I cannot get rid of the conviction that the greatest obstacle to our progress towards Swaraj is our want of faith in our policy.

IN THE MIDST OF VIOLENCE

We must cease to dread violence, if we will have the country free. Can we not see that we are tightly pressed in the coil of violence? The peace we seem to prize is a mere makeshift and it is bought with the blood of the starving millions. If the critics could only realize the torture of their slow and lingering death brought about by forced starvation, they would risk anarchy and worse in order to end the agony.

LIMITATIONS OF VIOLENCE

Revolutionary crime is intended to exert pressure. But it is the insane pressure of anger and ill-will. I contend that non-violent acts exert pressure far more effective than violent acts, for that pressure comes from goodwill and gentleness.

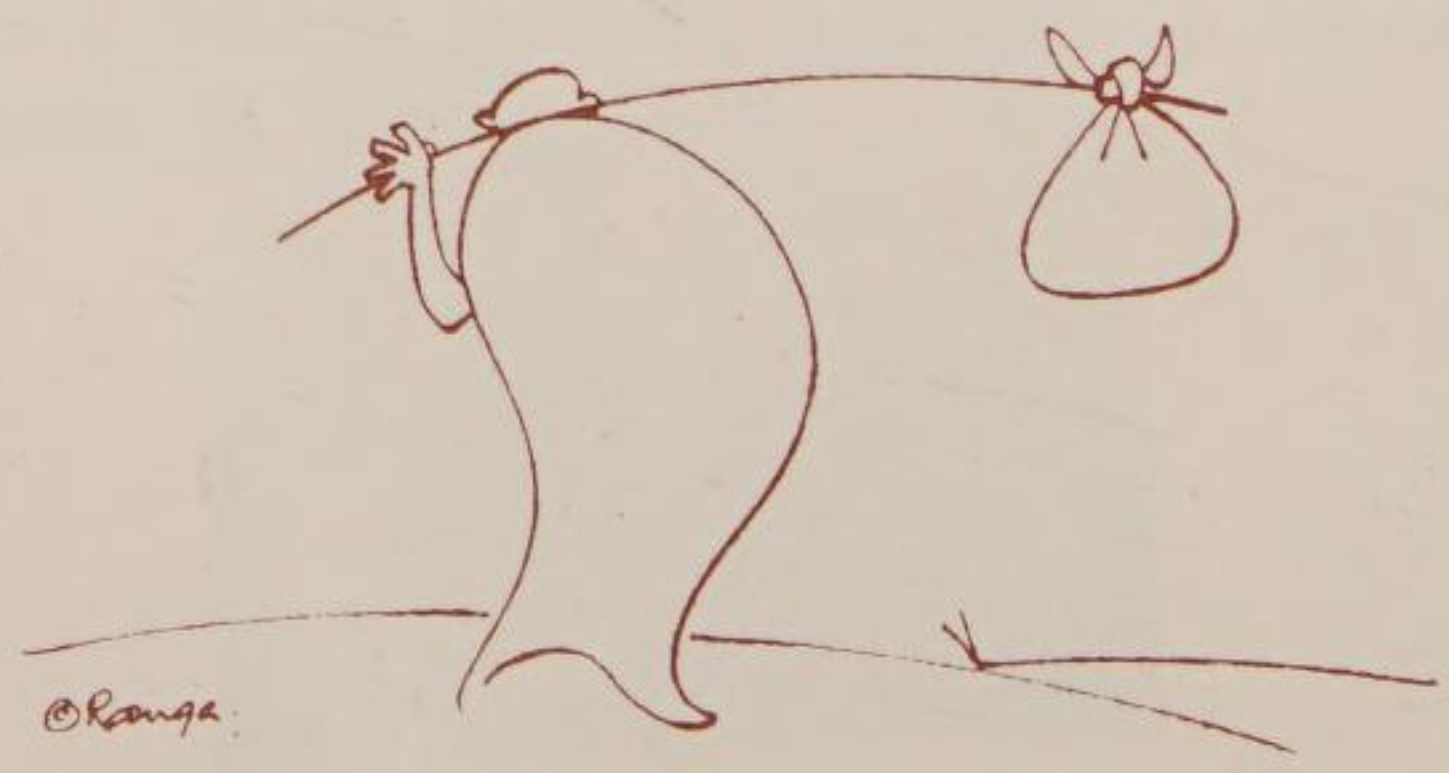
I object to violence because when it appears to do good, the good is only temporary; the evil it does is permanent.

ESSENCE OF NON-VIOLENCE

Non-violence is the law of the human race and is infinitely greater than and superior to brute force.

Non-violence affords the fullest protection to one's self-respect and sense of honour but not always to possession of land or movable property.

Non-violence is a power which can be wielded equally by all – children, young men and women or grown up people, provided they have a living faith in the God of Love and have therefore equal love for all mankind.

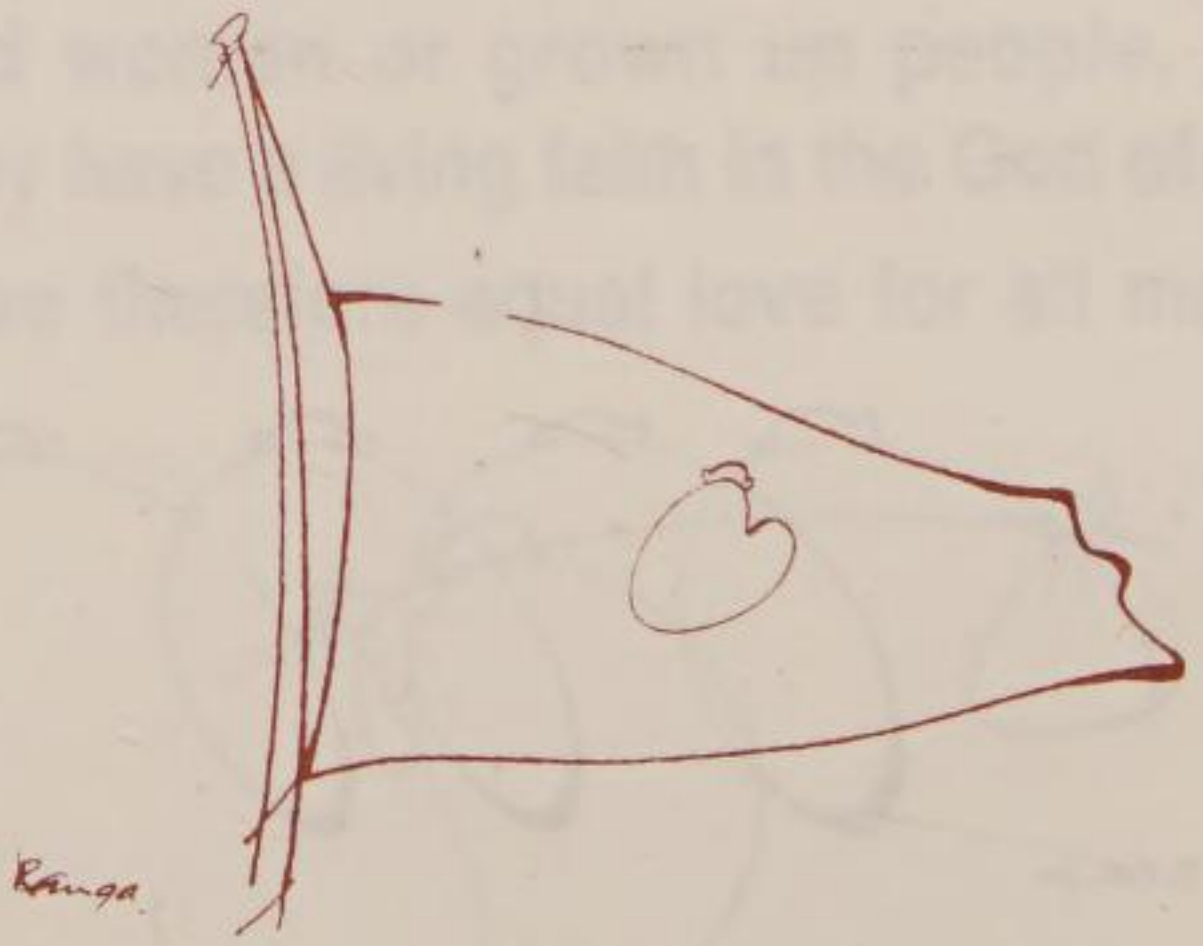


PATIENCE

This is the path of ahimsa. It may entail continuous suffering and cultivation of endless patience. Thus step by step we learn how to make friends with all the world; we realize the greatness of God – or Truth. Our pride melts away and we become humble. Our worldly attachments diminish and so does the evil within us diminish from day to day.

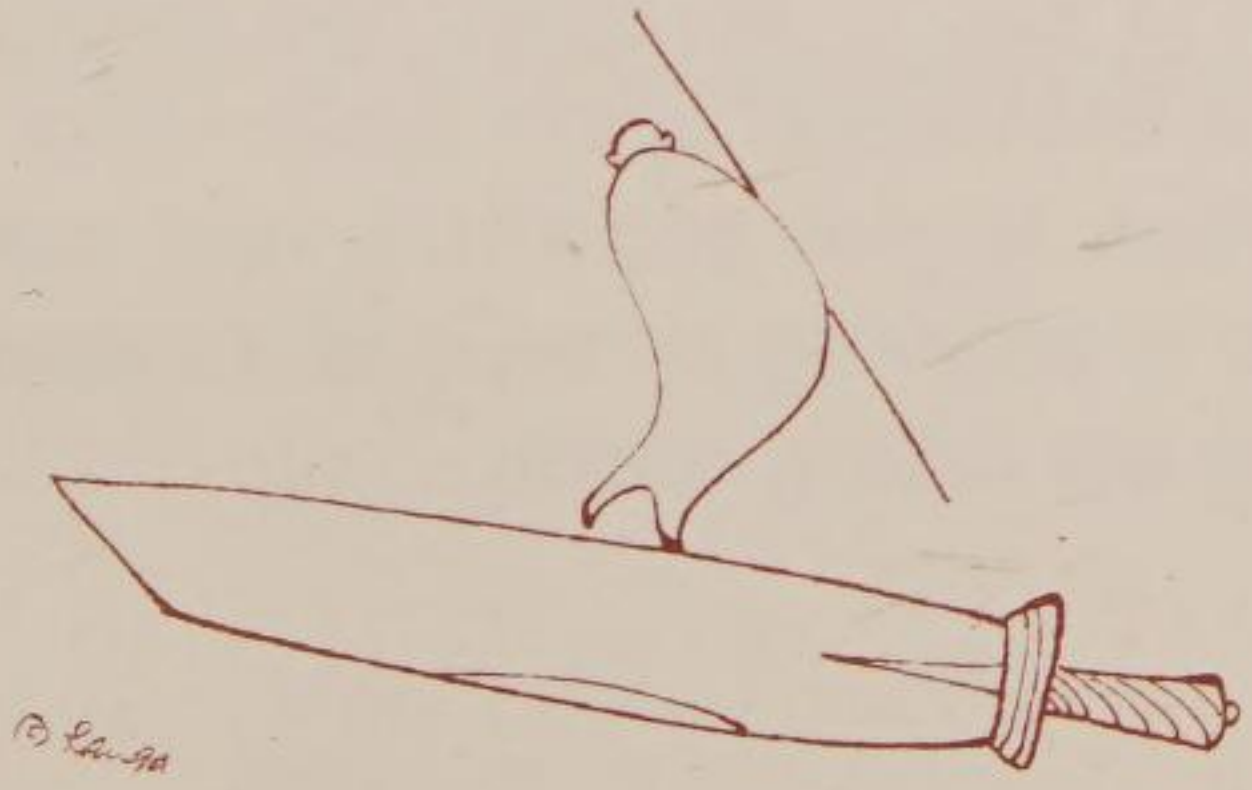
PATRIOTISM

My patriotism is not an exclusive thing. It is all embracing and I should reject that patriotism which sought to mount the distress or exploitation of other nationalities. By patriotism I mean the welfare of the whole people and if I could secure it at the hands of the English, I should bow down my head to them.



PERFECTION

No one can attain perfection while he is in the body for the simple reason that the ideal state is impossible so long as one has not completely overcome his ego and ego cannot be wholly got rid of so long as one is tied down by the shackles of the flesh.



POLITICS

POLITICAL IDEAL

To me political power is not an end but one of the means of enabling people to better their condition in every department of life. If national life becomes so perfect as to become self-regulated, no representation becomes necessary. But the ideal is never fully realized in life. Hence the classical statement of Thoreau that that government is best which governs the least.

POLITICS AND ECONOMICS FOR FREE INDIA

As far as the economic question is concerned it has to be solved in any case. Today there is gross economic inequality. The basis of socialism is economic equality. There can be no Ramarajya in the present state of iniquitous inequalities in which a few roll in riches and the masses do not get even enough to eat. I accepted the theory of socialism even while I was in South Africa. My opposition to the Socialists and others consists in attacking violence as a means of effecting any lasting reform.

POLITICS AND SOCIAL REFORM

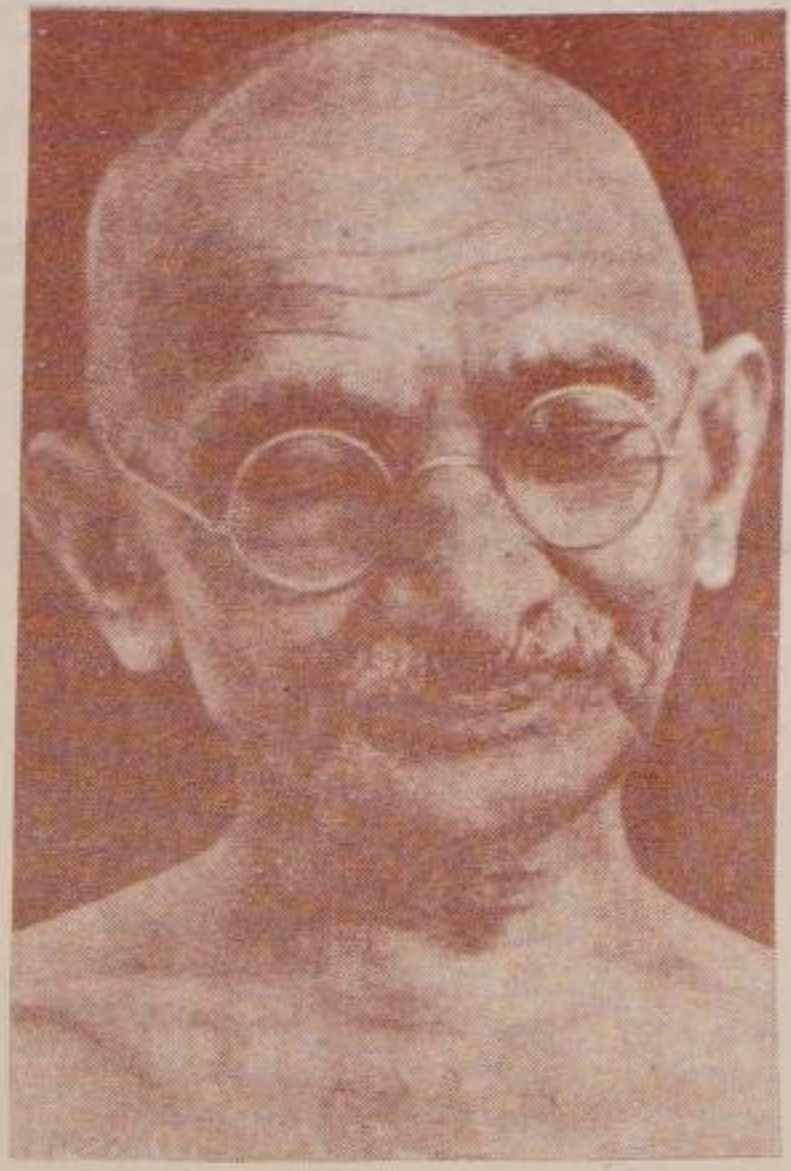
The two things – the social reordering and the fight for political Swaraj – must go hand in hand. There can be no question of precedence, of division into watertight compartments here. But a new social order cannot be 'forced'; that would be a remedy worse than the disease. I am an impatient reformer. I am all for thorough-going, radical, social reordering; but it must be an organic growth, not a violent super-imposition.

REPRESENTING MASSES

I may tell you that Congress does not belong to any particular group of men. It belongs to all but the protection of the poor peasantry which forms the bulk of the population, must be its primary interest. The Congress must, therefore, truly represent the poor. But that does not mean that all other classes – the middle classes, the capitalists or zamindars – must go under. All that it aims at is that all other classes must subscribe to the interests of the poor.

GIVING ALMS

My ahimsa would not tolerate the idea of giving a free meal to a healthy person who has not worked for it. Do not say you will maintain the poor on charity. The iniquitous system of giving doles to the able-bodied idle is going on to our eternal shame and humiliation and it is to wipe out that shame that I am going about with the message of the Charkha up and down the whole country.



PRAYER

Prayer is the very soul and essence of religion and therefore, prayer must be the very core of the life of man, for no man can live without religion. Our prayer is a heart search. It is a reminder to ourselves that we are helpless without His support. Prayer is a call to humility. It is a call to self-purification, to inward search. It is a longing of the soul. Prayer is the only means of bringing about orderliness and peace and repose in our daily acts. It is daily admission of one's weakness. It is better in prayer to have a heart without words than words without a heart.

PRICE OF FREEDOM

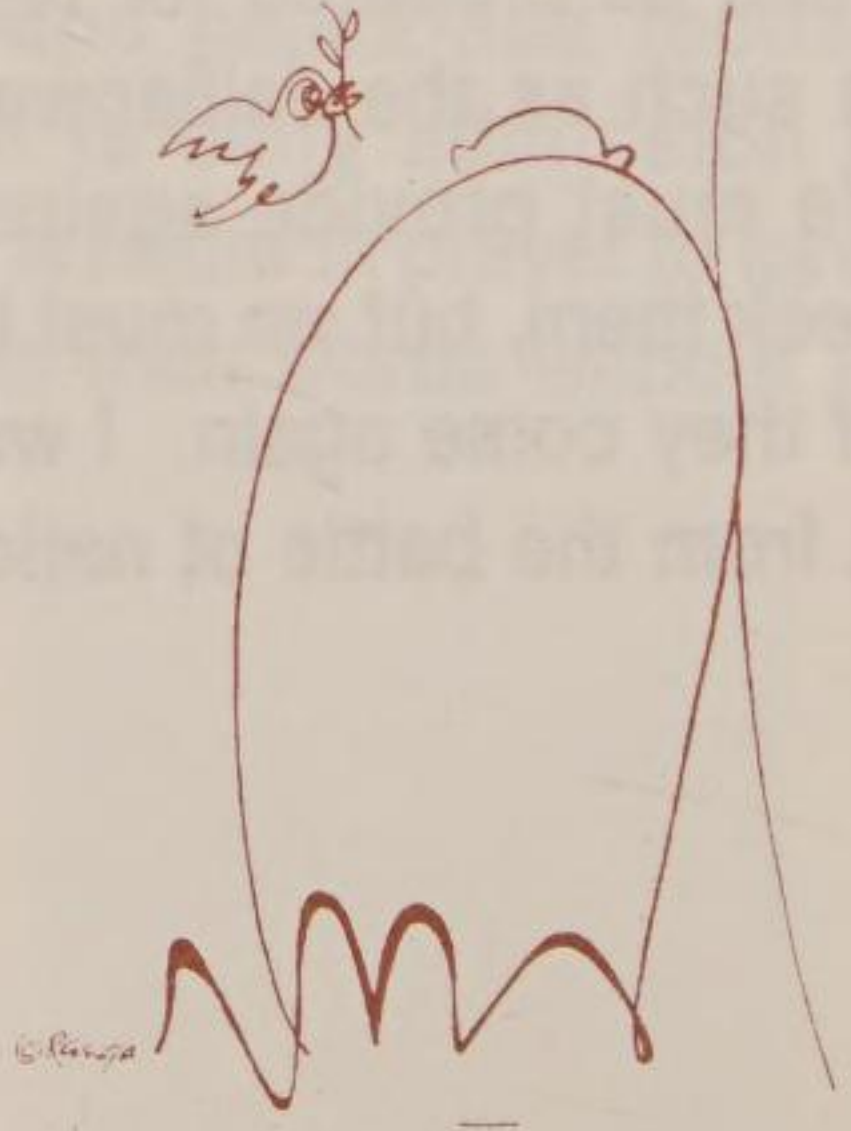
Swaraj can never be a free gift by one nation to another. It is a treasure to be purchased with a nation's best blood. Swaraj will be the fruit of incessant labour, suffering beyond measure.

I hold it to be our duty to tell the present generation and generations yet unborn that in our march towards true freedom we must be prepared for repetitions of the wrongs such as the Jallianwala Bagh massacre. We must provide against them, we must not seek them, but we must be ready to face them if they come again. I would not have us flinch from the battle of national life.

PROHIBITION

Only those who have drunkards, as their husbands know what havoc the drink devil works in homes that once were orderly and peace giving.

A snake can only destroy the body, but the curse of drink corrupts the soul within.



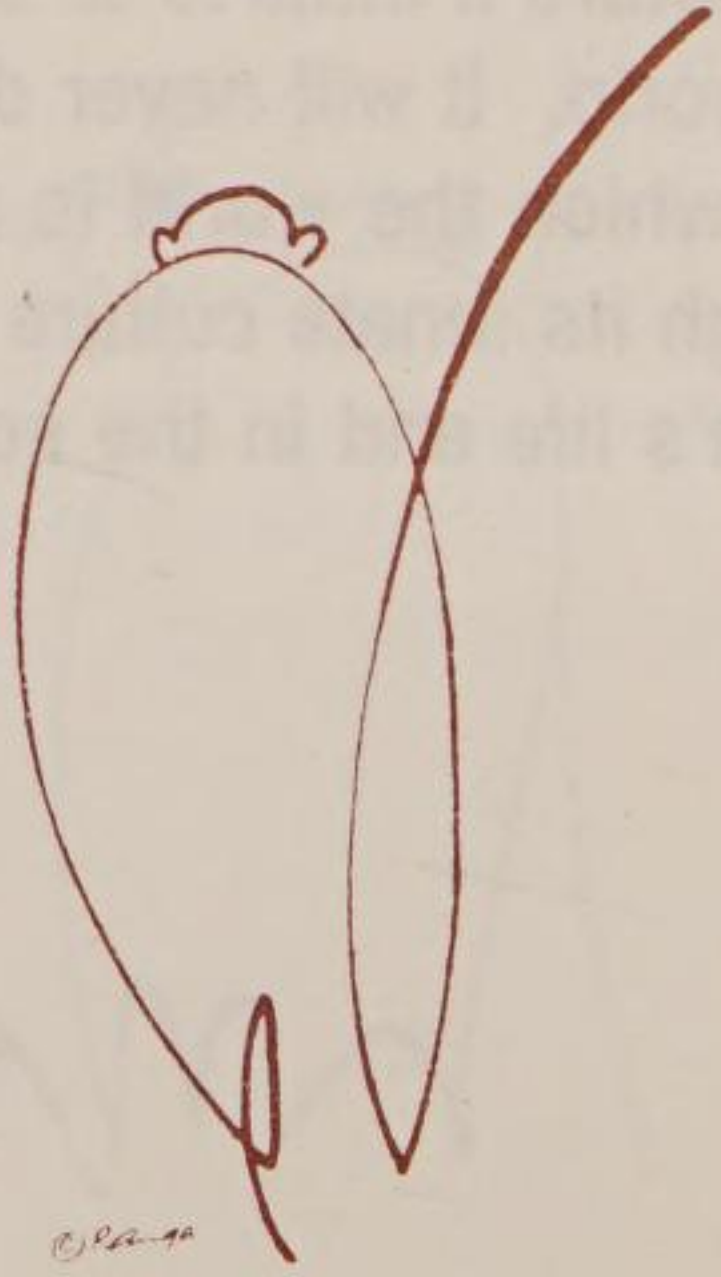
PROVINCIALISM

If the spirit of provincialism is fired in every province, to whom could India belong? The people of all the provinces belonged to India and India belonged to all. All were servants of India and they lived only in the spirit of service.

No province and no tribe or clan can be kept backward if India is to stand up erect before the world. It will never do so through its arms of which the world is sick. It must shine through its innate culture expressed in every citizen's life and in the socialism.

PURITY OF HEART

Feeling is of the heart. It may easily lead us astray unless we would keep the heart pure. It is like keeping house and everything in it clean. The heart is the source from which knowledge of God springs. If the source is contaminated, every other remedy is useless. And if its purity is assured nothing else is needed.



REASON AND HEART

I have come to this fundamental conclusion that if you want something really important to be done, you must not merely satisfy reason, you must move the heart also. The appeal of reason is more to the head but the penetration of the heart comes from suffering. It opens up the inner understanding in man.

RELIGION

No man can live without religion. There are some who in the egotism of their reason declare that they have nothing to do with religion. But it is like a man saying that he breathes but that he has no nose. Whether by reason or by instinct or by superstition man acknowledges some sort of relationship with the divine. The rankest agnostic or atheist does acknowledge the need of a moral principle and associates something good with its observance and something bad with its non-observance.

ALL RELIGIONS TRUE

My Hindu instinct tells me that all religions are more or less true. All proceed from the same God but all are imperfect because they have come down to us through imperfect human instrumentality.

Religions are different roads converging to the same point. What does it matter that we take different roads so long as we reach the same goal? In reality, there are as many religions as there are individuals.

RELIGIOUS EDUCATION

A curriculum of religious instruction should include a study of the tenets of faiths other than one's own. For this purpose the students should be trained to cultivate the habit of understanding and appreciating the doctrines of various great religions of the world in a spirit of reverence and broad-minded tolerance.

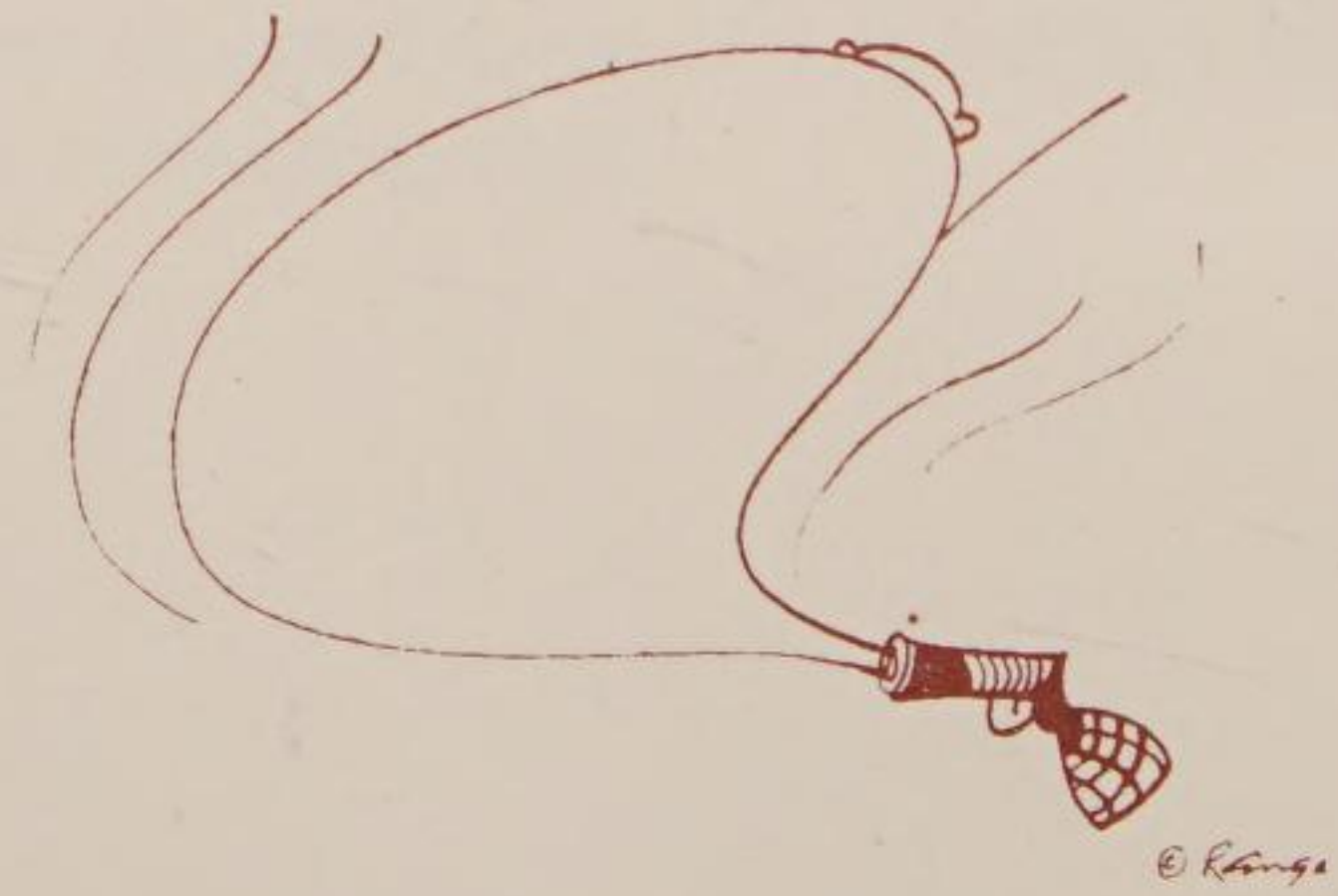
RELIGION AND MORALITY

True religion and true morality are inseparably bound up with each other. Religion is to morality what water is to the seed that is sown in the soil.

As soon as we lose the moral basis, we cease to be religious. There is no such thing as religion overriding morality. Man for instance cannot be untruthful, cruel and incontinent and claim to have God on his side.

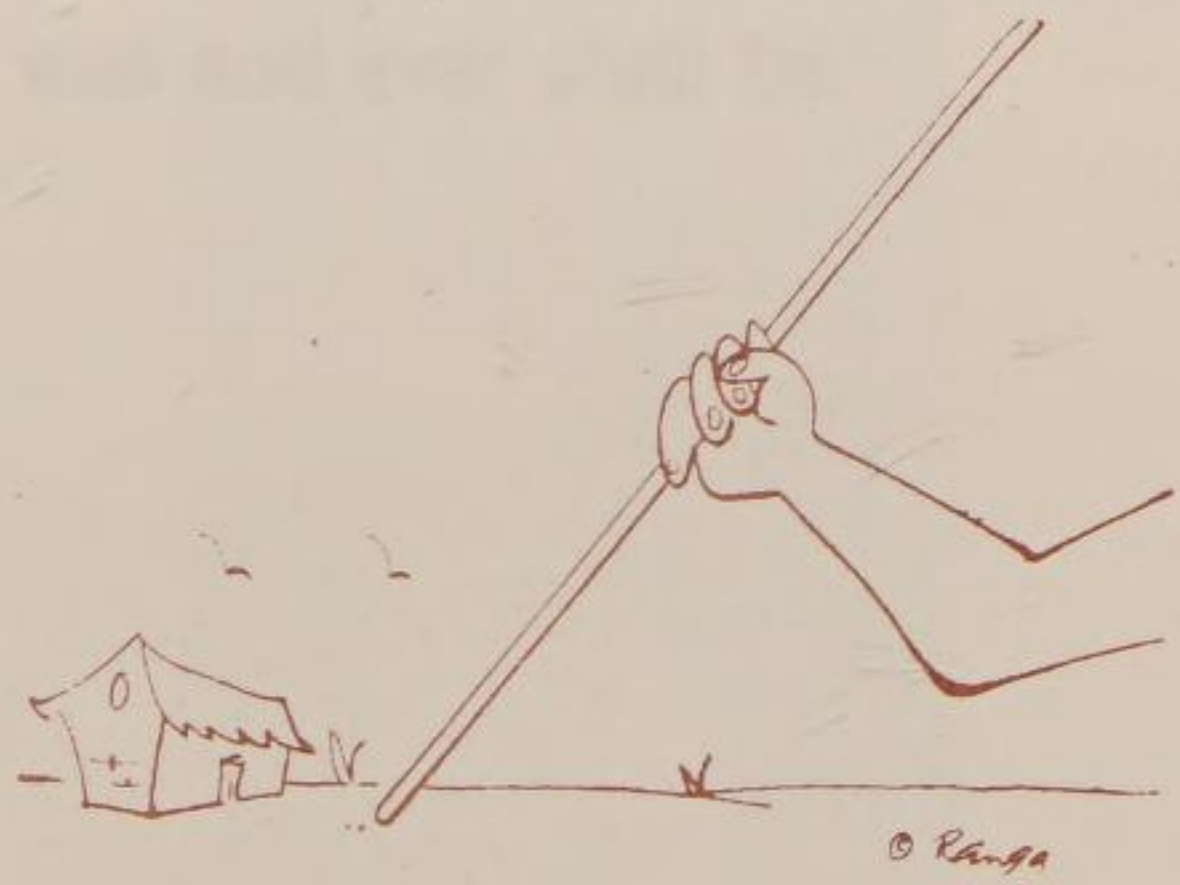
RELIGION AND PRACTICAL AFFAIRS

Religion, which takes no account of practical affairs and does not help to solve them, is no religion. And that is why I am putting a religious matter before you in a practical form.



BUDDHA

Buddha emphasized and re-declared the eternal and unalterable existence of the moral government of this universe. He unhesitatingly said that the Law was God Himself.



CHRISTIANITY

Jesus expressed the spirit and will of God. It is in this sense that I see Him and recognize Him as the Son of God. Life of Jesus has significance and transcendency to which I have alluded, I believe that He belongs not solely to Christianity but to the entire world, to all races and people.

EXISTENCE OF GOD

If we exist, if our parents and their parents have existed, then it is proper to believe in the Parent of the whole creation. Faith is essential in this matter. My logic can make and unmake innumerable hypotheses. An atheist might floor me in a debate. But my faith runs so very much faster than my reason that I can challenge the whole world and say, 'God is, was and ever shall be.'

HINDUISM

Hinduism is a living organism liable to growth and decay and subject to the laws of nature. One and indivisible at the root, it has grown into a vast tree with innumerable branches. Hinduism is like the Ganges, pure and unsullied at its source, but taking in its course the impurities in the way. Even like the Ganges it is beneficent in its total effect.

ISLAM

I do regard Islam to be a religion of peace in the same sense as Christianity, Buddhism and Hinduism are. No doubt there are differences in degree but the object of these religions is peace.

VOLUNTARY SUFFERING

It is not non-violence if we merely love those that love us. It is non-violence only when we love those that hate us. I know how difficult it is to follow this grand law of love. But are not all great and good things difficult to do? Love of the hater is the most difficult of all. But by the grace of God even this most difficult thing becomes easy to accomplish if we want to do it.

SCRIPTURES OF OTHER FAITHS

It is no business of mine to criticize the scriptures of other faiths or to point out their defects. It is and should be, however, my privilege to proclaim and practise the truths that there may be in them.

TRUE PREACHING

God has created different faiths just as He has the votaries thereof. How can I even secretly harbour the thought that my neighbour's faith is inferior to mine and wish that he should give up his faith and embrace mine? As a true and loyal friend, I can only wish and pray that he may live and grow perfect in his own faith. In God's house there are many mansions and they are equally holy.

TRUE RELIGION

There is no religion higher than Truth and Righteousness.

IDOL WORSHIP

I do not disbelieve in idol worship. An idol does not excite any feeling of veneration in me. But I think that idol worship is part of human nature. We hanker after symbolism.

SATYAGRAHA

Satyagraha is a process of educating public opinion such that it covers all the elements of the society and makes itself irresistible.

What I call the law of satyagraha is to be deduced from an appreciation of duties and rights flowing there from.

A satyagrahi turns the searchlight inward relentlessly to weed out all the defects that may be lying hidden there still.

A satyagrahi has infinite patience, abundant faith in others and ample hope.

PASSIVE RESISTANCE

Passive resistance is a method of securing rights by personal suffering; it is the reverse of resistance by arms.

Passive resistance is a misnomer for non-violent resistance. It is much more active than violent resistance.

Passive resistance, unlike non-violence, has no power to change men's hearts.

PUBLICITY IN SATYAGRAHA

I believe that a struggle which chiefly relies upon internal strength cannot be wholly carried on without a newspaper and it is also my experience that we could not perhaps have educated the local Indian community and Indians all over the world in touch with the course of events in South Africa in any other way with the same ease and success as through Indian Opinion, which therefore was certainly a most useful and potent weapon in our struggle.

SELF-RESTRAINT

Sex urge is a fine and noble thing. There is nothing to be ashamed of it. But it is meant only for the act of creation. Any other use of it is a sin against God and humanity. Although I have always been a conscientious worker, I can clearly recall the fact that this indulgence interfered with my work. It was the consciousness of this limitation that put me on the track of self-restraint.

SELF-SURRENDER IN SATYAGRAHA

A dharma- yuddha can be waged only in the name of God and it is only when the satyagrahi feels quite helpless, is apparently on his last legs and finds utter darkness all around him, that God comes to the rescue. God helps when one feels oneself humbler that the verydust helpess is divine succour vouchssafed.

RESPECTING THE ADVERSARY

Immediately we begin to think of things as our opponents think of them, we shall be able to do them full justice.

SELF-CONTROL

We are like a rider who cannot keep his horse under control and is quickly brought down. But one who drawing in the reins, keeps the animal under subjection stands a fair chance of reaching his destination. Even so does a man who can control his passions make for the goal. He alone is fit for 'Swarajya'. He alone is a seeker after truth. He alone becomes capable of knowing God.

SOCIAL IDEAL

I want to bring about an equalization of status. The working classes have all these centuries been isolated and relegated to a lower status. They have been shoodras and the word has been interpreted to mean an inferior status. I want to allow no differentiation between the son of a weaver, of an agriculturist and of a school master.

DUTY OF STUDENT

How can we understand the duty of students today? We have fallen so much from the ideal. The parents take the lead in giving the wrong direction. They feel that their children should be educated only in order that they may earn wealth and position. Education and knowledge are thus being prostituted, and we look in vain for the peace, innocence and bliss that the life of a student ought to be.

HOW TO USE VACATION

The students should devote the whole of their vacation to village service. To this end, instead of taking their walks along beaten paths, they should walk to the villages within easy reach of their institutions and study the condition of the village folk and befriend them.

STUDENTS AND POLITICS

Students should have the greatest freedom of expression and of opinion. They may openly sympathize with any political party they like. But in my opinion they may not have freedom of action whilst they are studying. A student cannot be an active politician and pursue his studies at the same time.

SWARAJ

Swaraj of a people means the sum total of swaraj (self-rules) of individuals.

Swaraj can only be achieved through an all round consciousness of the masses.

Swaraj is not meant for coward but for those who should mount smilingly to the gallows and refuse even to allow their eyes to be bandaged.

Swaraj would be real Swaraj only when there would be no occasion for safeguarding any rights.

SWARAJ AND SELF-PURIFICATION

The primary motive of Non-co-operation is self-purification by withdrawing co-operation from an unrighteous and I am not interested in freeing India merely from the English yoke. I am bent upon freeing India from any yoke whatsoever. I have no desire to exchange 'king log for king stork'. Hence for me the movement of Swaraj is a movement of self-purification.

SELF-GOVERNMENT

Self-government means continuous effort to be independent of government control whether it is foreign government or whether it is national. Swaraj government will be a sorry affair if people look up to it for the regulation of every detail of life.

REAL SATISFACTION

The goal ever recedes from us. The greater the progress the greater the recognition of our unworthiness. Satisfaction lies in the effort, not in the attainment. Full effort is full victory.

'PEACE IN THE MIDST OF STRIFE"

Yes, there is no calm without a storm, there is no peace without strife. Strife is inherent in peace. We should not know it without. Life is a perpetual struggle against strife whether within or without. Hence the necessity of realizing peace in the midst of strife.

STRENGTH

Strength does not come from physical capacity. It comes from an indomitable will.

A definite forgiveness would mean a definite recognition of our strength.

If your heart acquires strength, you will be able to remove blemishes from others without thinking evil of them.

TALISMAN

I will give you a Talisman. Whenever you are in doubt or when the self becomes too much with you, apply the following test :

Recall the face of the poorest and the weakest man whom you may have seen and ask yourself if the step you contemplate is going to be of any use to him. Will he gain anything by it ? Will it restore him to a control over his own life and destiny ? In other words, will it lead to Swaraj for hungry and spiritually starving millions ?

Then you will find your doubts and yourself melting away.

DUTY OF THE TEACHER

It is the duty of the teacher to teach his pupils discrimination. If we go on taking in indiscriminately we would be no better than machines. We are thinking, knowing beings and we must in this period distinguish truth from untruth, sweet from bitter language, clean from unclean things and so on. But the student's path today is strewn with more difficulties than the one of distinguishing the good from bad things. He has to fight the hostile atmosphere around him.

TASK OF LEADERSHIP

A leader is useless when he acts against the prompting of his own conscience, surrounded as he must be by people holding all kinds of views. He will drift like an anchorless ship, if he has not the inner voice to hold him firm and guide him.

TAKING THE BLAME

I am used to misrepresentation all my life. It is the lot of every public worker. Life would be burdensome if every misrepresentation has to be answered and cleared. It is a rule of life with me never to explain misrepresentations except when the cause required correction. This rule has saved much time and worry.

TRUE FREEDOM

The true building up of Swaraj consists in the millions of India wholeheartedly working out the constructive programme. Without it the whole nation cannot rise from its age-long torpor. Whether the British remain or not, it is our duty always to wipe out unemployment, to bridge the gulf between rich and poor, to banish communal strife, to remove the demon of untouchability, to reform dacoits and save the people from them. If crores of people do not take a living interest in this nation-building work, freedom must remain a dream and unattainable by either non-violence or violence.

TRUE VICTORY

Joy lies in the fight, in the attempt, in the suffering involved, not in the victory itself. For, victory is implied in such an attempt.

TOLERANCE

Religion does not teach us to bear ill-will towards one another. It is easy enough to be friendly to one's friends. But to befriend the one who regards himself as your enemy, is the quintessence of true religion. The other is mere business.

TRUSTEESHIP

As for the present owners of wealth they would have to make a choice between class war and voluntarily converting the mselves into trustees of their wealth. They would be allwed to retain the stewardship of their possessions and use their talent to increase the wealth, not for their own saken, but for the sake of the nation and therefore without exploitation.

TRUTH

Truth is what the voice within tells you.

Truth and non-violence are perhaps the active forces you have in the world.

Truth alone will endure; all the rest will be swept away before the tide of time.

PURITY

To see the uninversal and all-pervading spirit of Truth one must be able to face the meanest of creation as oneself. Identification with everyting that lives is impossible without self- purification, God can never be realized by one who is not pure in heart.

FAITH AND ACTIVITY

Every moment of our life should be filled with mental or physical activity but that activity should be *sattvika*, tending to Truth. One who has consecrated his life to service, cannot lie idle for a single moment. But one has to learn to distinguish between good activity and evil activity. This discrimination goes naturally with a single-minded devotion to service.

THE GOSPEL OF WORK

Work here undoubtedly refers to physical labour and work by way of sacrifice for the common benefit. Such work, such sacrifice can only be spinning. I can only think of spinning as the fittest and most acceptable sacrificial body labour. We should do the labour that the poor must do and thus identify ourselves with them and through them with all menkind.

How can a man, who does not do body labour, have the right to eat? 'In the sweat of thy brow shalt thou eat thy bread,' says the Bible. If every one takes exercise in some shape or form, why should it not assume the form of bread labour?

UNTOUCHABILITY

Untouchability is not only not a part and parcel of Hinduism but a plague which it is the bounden duty of every Hindu to combat. It has received religious sanction in India and reduced lakhs and crores of human beings to a state bordering on slavery.

The observance of the vow of the removal of untouchability is not fulfilled, merely by making friends with 'untouchables', but by living all life as one's own self. Removal of untouchability means love for and service of the whole world and it thus merges into ahimsa.

VILLAGE SWARAJ

My idea of Village Swaraj is that it is a complete republic, independent of its neighbours for its vital wants and yet interdependent for many others in which dependence is a necessity. The government of the village will be conducted by the Panchayat of five persons annually elected by the adult villagers, male and female, possessing minimum prescribed qualifications. This Panchayat will be the legislature, judiciary and executive combined to operate for its year of office. My purpose is to present an outline of village government. Here there is perfect democracy based upon individual freedom. 'The law governing every villager is that he will suffer death in the defence of his and his village's honour.

VILLAGE ORGANIZATION

Over 75 per cent of the population are agriculturists..... But there cannot be much spirit of self-government about us if we take away or allow others to take away from them almost the whole of the results of their labour. Our salvation can only come through the farmer. Neither the lawyers nor the doctors nor the rich landlords are going to secure it.

REVIVAL OF THE VILLAGE

I would say that if the village perishes India will perish too. India will be no more India. Her own mission in the world will get lost. The revival of the village is possible only when it is no more exploited. Therefore we have to concentrate on the village being self-contained, manufacturing mainly for use.

WOMAN

Woman is more fitted than man to make exploration and take bolder action in ahimsa.

Women are special custodians of all that is pure and religious in life.

To call woman the weaker sex is a libel; it is man's injustice to woman.

Woman, I hold, is the personification of self-sacrifice but unfortunately today she does not realize what a tremendous advantage she has over man.

EQUAL RIGHTS FOR WOMEN

Socially men and women are inseparable members. Women are dubbed the 'weaker vessel,' being physically weaker than men but spiritually they are superior to them. Men are proud of their brute force but women need not mind their inferiority in this real respect.

WOMAN'S MISSION

If I was born a woman, I would rise in rebellion against any pretension on the part of men that woman is born to be his plaything.

REGENERATION OF WOMEN

I believe in the proper education of women. But I do believe that woman will not make her contribution to the world by mimicking or running a race with men. She can run the race but she will not rise to the great heights she is capable of by mimicking man. She has to be the complement of man.

WOMAN'S ROLE

Woman is the embodiment of sacrifice and suffering and her advent to public life should therefore result in purifying it, in restraining unbridled ambition and accumulation of property.

WRONG APOTHEOSIS OF WOMEN

Before you put your pens to paper, think of woman as your own mother and I assure you the chastest literature will flow from your pens even like the beautiful rain from heaven which waters the thirsty earth below.

CHILD-WIVES

If marriage is, as it ought to be, a sacrament, an entrance into a new life, the girls to be married should be fully developed, should have some hand in the choice of companions for life and should know the consequences of their acts.

WIDOW-REMARRIAGE

Widow-remarriage is no sin—if it be, it is as much a sin as the marriage of a widower is. All widowhood is not holy. It is an adornment to her who can observe it.

OUR FALLEN SISTERS

My heart goes out to the fallen sisters. They are driven to a life of shame. I am satisfied that they do not go to it from choice. And the beast in man has made the detestable crime a lucrative profession. I urge all to deal with this moral plague.

FEARLESS WOMAN

It is my firm conviction that a fearless woman who knows that her purity is her best shield can never be dishonoured.

DOWRY EVIL

It is our misfortune that the sordidness of exacting a price for marrying a girl is not regarded as a decided disqualification. I must insist on the necessity of breaking down the highly injurious caste barriers. Breaking down the barriers will widen the range of choice and thus in a great measure prevent exactions.

WORKERS

What are the civil resisters thus freed to do if they are to be ready for the call whenever it comes?' They must learn the art and the beauty of self-denial and voluntary poverty. They must engage themselves in nation-building activities, spread of Khaddar through personal hand-spinning and hand-weaving, spread of communal unity of hearts by irreproachable personal conduct towards one another in every walk of life, the banishing of untouchability in every shape or form in one's own person, the spread of total abstinence from intoxicating drinks and drugs by personal contact with individual addicts and generally by cultivating personal purity.

YOUTH

Innocent youth is a priceless possession not to be squandered away for the sake of a momentary excitement, miscalled pleasure.

71.

MISCL.

DIVORCE

Marriage confirms the right of union between two partners but it confers no right upon one partner to demand obedience of the other to one's wish for union. What should be done when one partner on moral or other grounds cannot conform to the wishes of the other is a separate question. Personally, if divorce was the only alternative, I should not hesitate to accept it, rather than interrupt my moral progress, - assuming that I want to restrain myself on purely moral grounds.

INDEPENDENCE

Independence means voluntary restraints and discipline, voluntary acceptance of the rule of law.

Freedom of India will demonstrate to all the exploited races of the earth that their freedom is very near.

No charter of freedom will be worth looking at which does not ensure the same measure of freedom for the minorities as for the majority.

MORAL WELFARE

A large part of the miseries of today can be avoided if we look at the relations between the sexes in a healthy and pure light and regard ourselves as trustees for the moral welfare of the future generations.

MUSIC

Music means rhythm, order. Its effect is electrical. It immediately soothes. But it has never become nationalized in the modern sense. If I had any influence with volunteer boy scouts and Seva Samiti organizations, I would make compulsory a proper singing in company of national songs.

PARTITION

I have no objection to a Muslim state. The question is what will be the character of the State? This point has not been made clear so far. If the Muslim state implied freedom to make unfriendly treaties with foreign powers to the detriment of the country, then obviously it cannot be a matter of agreement. No one can be asked to sign an agreement granting freedom to another to launch hostilities against himself; that would be a suicidal policy.

SUFFERING

Success is the certain result of suffering of the extremist character voluntarily undergone.

Reason has to be strengthened by suffering; the suffering opens the eyes of understanding.

The hardest heart and the grossest ignorance must disappear before the rising sun of suffering without anger and without malice.

Outstanding Events of Gandhiji's life

1869 Born at Porbandar, Gujarat, India, on 2nd October.
1876 Early Education in Rajkot:
1883 Married to Kasturbai.
1885 Father died.
1887 Passed Matriculation Examination: Entered the Sanwaldas College at Bhavnagar.
1888 Proceeded to England on September 4, to study law.
1889 First Public speech in England to a gathering of vegetarians.
1891 Became Barrister on June 10; back to India; Reached Bombay on July 7, where he received news of his mother's death.
1892 Started legal practice at Rajkot and Bombay.
1893 Left for South Africa in April to appear in a civil suit.
1894 Civil suit decided by compromise.
1895 Enrolled as an Advocate of Natal Supreme Court; Organised Natal Indian Congress.
1896 Returned from South Africa to India where he remained for six months and met Indian leaders, Tilak, Gokhale and others; Went to South Africa again on November 28.
1897 Anti-Gandhi demonstrations in Durban, which marked the beginning of a great change in his life.
1899 Helped the British in Boer war.
1901 Returned to India; Organised public service in plague affected areas of Rajkot; Participation in Calcutta Congress.

1902 Went to Burma; Started travelling in India in third class railway compartment; Opened an office in Bombay in July; Again proceeded after 3 months to South Africa.

1903 Established "Transvaal British India Association"; Started editing "Indian Opinion".

1904 Studied Gita and Ruskin's "Unto this Last" which led to a revolutionary change in his life; Established "Phoenix Ashram".

1906 Zulu Revolt, Rendered service to the injured in the revolt; Took a vow to observe Brahmacharya; The word satyagrah" was coined for the first time. Proceeded to England as a member of the Indian deputaion.

1907 Started Satyagrah against "Black Act".

1908 Interim agreement with British. Attacked by a Pathan; Restarting of Satyagrah, resulting in his arrest.

1909 Wrote his first letter to Tolstoy; Proceeded to England as a member of the second Indian deputation. While returning from England he wrote "Hind Swaraj" or "Indian Home Rule".

1910 Established Tolstoy Farm in Johannesburg.

1912 Gokhale arrived to South Africa; The book entitled "Niti Dharm" was published; Wrote another book of general information on nature-cure for health.

1913 Restarting of Satyagrah; Arrested and released; Observed fast for seven days and thereafter took one meal a day for four and a half months.

1914 Fast for 14 days; Success of Satyagrah, resulting in an agreement; Proceeded to

England on July 18; First world war broke out on August 4; Meeting with Sarojini Naidu; Service in world war.

1915 Awarded Kaisr-e-Hind medal on return to India; Widely travelled in India; Meeting with Kaka Kalelkar and Acharya Kripalani; Death of Gokhale on February 19; On May 25 Sabarmati Ashram was established.

1916 Historial speech on the occasion of the establishment of Kashi Hindu Vishwavidyalaya; First meeting with Jawaharlal Nehru in Lucknow Congress.

1917 First meeting with Dr. Rajendra Prasad; Started Champaran Satyagrah on April 10; Abolition of Indentured Labour Act on May 31; Death of Dadabhai Nauroji on June 30; First meeting with Mahadev Desai.

1918 Mill Workers 'strike in Ahmedabad, followed by three days' fast; Khera Satyagrah; Revival of spinning wheel.

1919 Rowlett Act; Observed April 6 as prayer-cum-fast day; Jallianwala Bagh massacre on April 13; started editing of 'Young India' and 'Navjivan'; Khilafat Movement; Amritsar Congress.

1920 Death of Lokmanya Tilak on August 1; Tilak Swaraj Fund' was established on October2; Congress constitution prepared by Gnadhiji was approved; Started Non-Cooperation Movement; Establishment of Gujarat Vidyapeeth.

1921 Establishment of other national education institutions; Boy cott of the visit of Prince of Wales, followed by riots; Five days fast;

Ahmedabad Congress.

1922 Revolt of Chauri Chaura on February 5; Satyagrah suspended, five days fast; Arrested on March 10; Six years imprisonment.

1924 Operated for appendicitis; Reteased from Jail on February 5; Twenty-one days fast from September 24 in support of Hindu-Muslim unity; Presided over Belgaum Congress.

1925 Death of Deshbandhu Chitranjandas on June 16; One week fast; Kanpur Congress; Establishment of Charkha Sangh.

1926 Martyrdom of Swami Shraddhanand.

1927 Extensively toured throughout India for the revival of Khadi; Death of Hakim Ajmal Khan on September 19.

1928 Simon Commission; Bardoli Satyagrah; Death of Maganlal Gandhi in Patna on April 22; Death of Lala Lajpat Rai on November 17; Nehru report, Compromise resolution in Calcutta Congress.

1929 Resolution for Complete Independence passed in Lahore Congress.

1930 Pledge for Complete Independence on January 26; Famous Dandi March on March 12 to break the Salt Law; Arrested on May 5.

1931 Death of Mohammed Ali in England on January 4; Gandhiji released from jail on January 25; Death of Pt. Motilal Nehru on February 6; Gandhi-Irwin Pact on March 4; Bhagat Singh hanged on March 23; Karachi Congress; Martyrdom of Ganesh Shankar Vidyarthi on March 25, Participated in the Second Round Table Conference as the sole representative of India, but returned

disappointed in December.

1932 Congress declared unlawful organisation; Restarted Satyagrah; Arrested on January 4; Publication of "Young India" and "Navajivan" stopped; From September 20 fast unto death against Communal Award; Yarvada Pact on September 24; fast ended on September 26.

1933 Thrity-one Days fast from May 8; Started "Harijan" weekly; released from Jail and again arrested: One year imprisionment; Fast unto death from August 16, which ended after one week; Released from jail on August 23; Death of Annie Besant on September 20; Death of Vitthal Bhai Patel on September 22; Left Sabarmati Ashram to live at Wardha; Undertook tour from November 7 for "Harijan" uplift.

1934 Bihar earthquake; Satyagrah suspended on May 7; Seven days fast; Gram Udyog Sangh established on October 26; Bombay Congress;

1935 Golden Jubilee of Indian National Congress.

1936 Death of Dr. Ansari on May 10; Sewagram Ashram established.

1937 Accepted Congress membership in July; Started "Nai Talim" programme.

1939 Death of Maulana Shaukat Ali on January 4; Fast unto death in Rajkot, which ended after 4 days on the intervention of the Viceroy; Tripura Congress; Subhash Chandra Bose resigned from the Presidentship of Indian National Congress; Second world war was broken out on September 3; Congress Government in all

provinces resigned on November 8.

1940 Individual Satyagrah started from October 11, Vinoba offered arrest as first Satyagrah; Publication of "Harijan" weekly suspended.

1941 Death of Rabindranath Tagore on August 7; Gave up leadership of Indian National Congress; Established "Go-Seva-Sangh" on September 30.

1942 Again accepted leadership of Indian National Congress; Death of Shri Jamnalal Bajaj on February 11; Cripps Missions; Established Hindustani Prachar Sabha; "Quit India" resolution on August 8; Collective arrest of Indian leaders all over India on August 9; Death of Mahadev Desai on August 15.

1943 Twenty-one days fast in Agha Khan Palace.

1944 Death of Kasturba Gandhi on I ebruary 22; Released from jail on May 6; Gandhi-Jinnah talks.

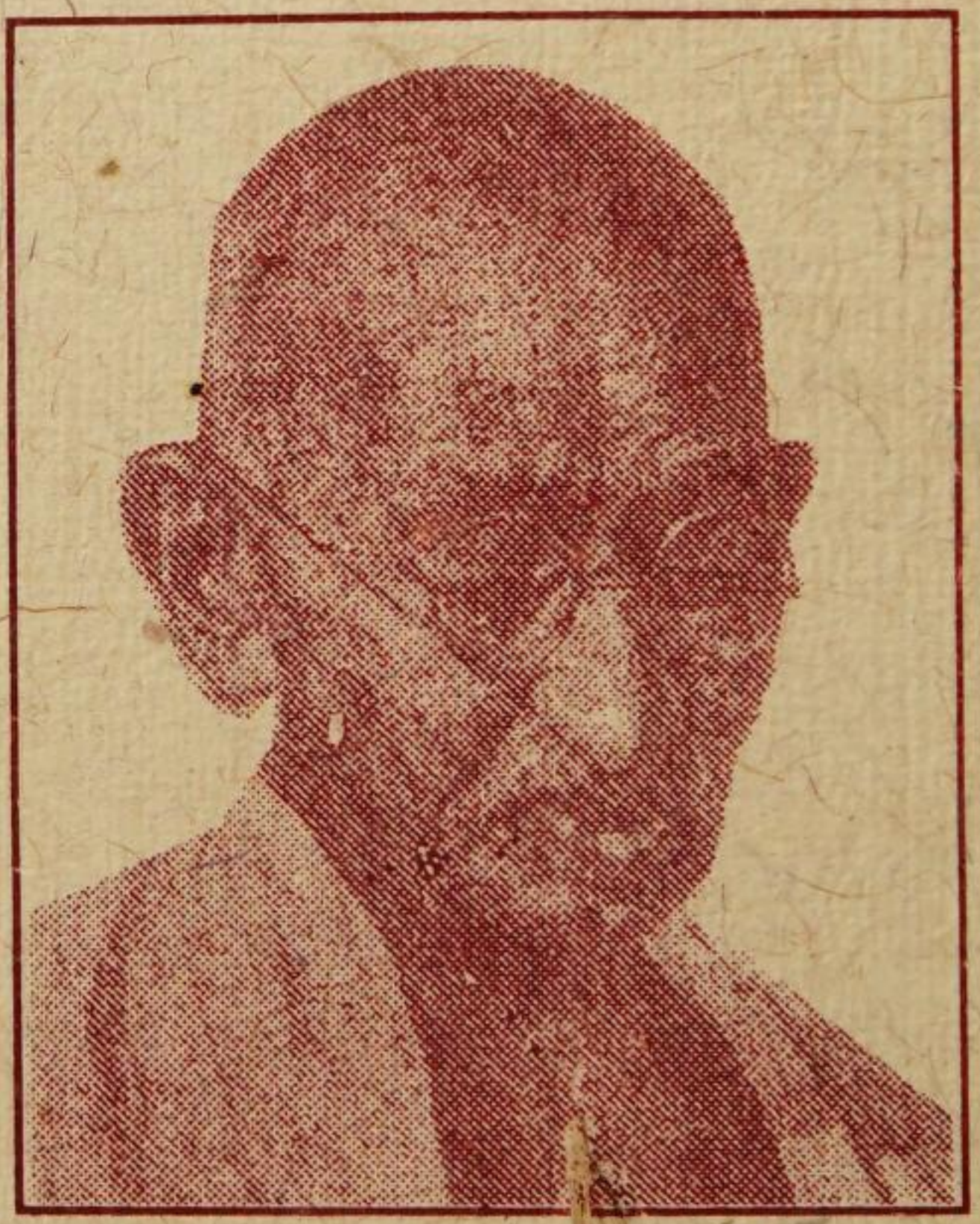
1945 Indian leaders released from Jail; 1st Shimla conference.

1946 Cabinet Mission; "Direct Action" `programme of Muslim League from August 16; Communal riots; Pad Yatra in Noakhali; Death of Madan Mohan Malviya on November 12.

1947 India declared independent on August 15; Seventy-three hours fast for peace in Calcutta.

1948 Fast unto death undertaken to establish peace in Delhi, which continued for five days. Martyrdom on January 30.

Last Words: "Hey Ram, Hey Ram."



This book, 'Thus Spoke Gandhi' carries selected Quotes of Mahatma Gandhi on a variety of themes such as Ahimsa, basic education, civilization, democracy, eco n, etc., besides exemplary visuals ns by Ranga and important photo lists outstanding events in Gandhi Gandhiji was an enlightened sage Indian tradition; hence his words o but be of immense value to the reverent readers. It is precisely with this noble purpose that the book has been published.

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P. M. Tripathi
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